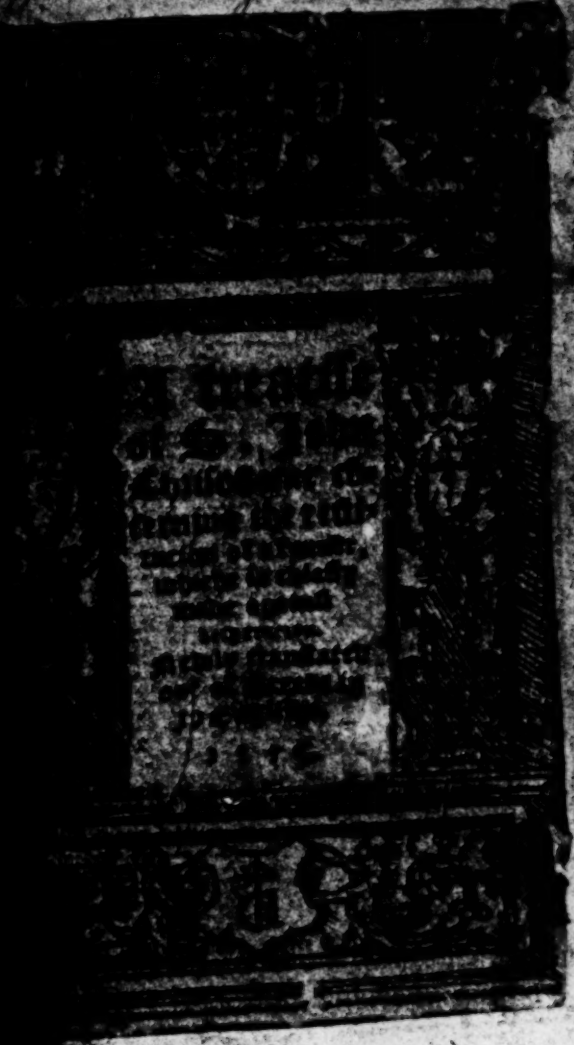


John Chrysostom 3925 a. 2.



48

8

614

I A Booke of Iohn

**Chrysostome, concerning the
restitution of a Spinner, whiche is
cheifly made agaynst
desperacion.**



HO shall geue
to my head,
yes to mine ei
sapinge tr
meeter, an
ter seash to
ken thys
me, then
tyme of the
phete of Ge

although I haue not now cause to lā
a noble cytpe, nor the whole nation of
Iewes as Jeremy dyd: Yet haue I good
cause to lament one soule nowe more noble
then many nations, and more precious then
many cytys. For yf one man that hath ful
filled the wyl of God, is better thē a multi
tude of wicked men: then wer you count
better then great multitudes of Iewes.
Wherefore, no man oughte to maruaile
I perchauce vse nowe moore depe and
bluse lamentacions, and powre forth mo
A.ii. bitter

creates, then the Prophet yd than
 as I sayde) I doe not wepe for the de-
 struction of one cytpe, nor lamente not the
 destruction of a vyle people: But the faule of
 thy soule, and the destruction of a tem-
 ple wherein Christ somtyme yd dwell. for
 that ones yd knowe the betwpe and or-
 ders of thy soule, whiche nowe the
 the Deuyl hath consumed: he that
 beholde the temple of thy bodge,
 was flozpyng in the byghtnesse
 of it: he would worthely thinke tha-
 tion of the Prophet much lesse & not
 compared to this wherin the Prophet
 we and lamet, for that the barbarouse
 men had polluted the secrete and most
 hy plate, and had wasted by fier the holy
 soule, and had defiled the Cherubin, the
 the propitiatorie, the stonie tables, and
 the porte of gold. But this lamentacion of
 mine, is so muche the more bitter and gre-
 uous, as these thinges (which I now reher-
 se) were trulper and more euident in thy
 soule, then within the walles of that tem-
 ple, and for howe muche also the temple of
 God that was in thee, was muche holier
 then the other of stone. for it did shine and
 glitter, not with metall of gold and syluer
 by

but with the vertues of the minde and
 giftes of the holy ghoſt. For it hath let
 in it the Arke & the two Cherubims, the
 ſayde : The ſayth of the father, of the
 Sonne and of the holy ghoſt. But now
 one of theſe is in thee, all theſe are ta
 ken from thy ſoule. And being leaſt bare
 and naked of all her ornaments, and ſe
 led of all the giftes that it had receaued of
 God, remaineth nowe deformed, filthy
 and ſhamefull, it hath loſt all her defence
 and munition. For in thy ſoule the doo
 is not ſhut, the entrie is not waite, but
 lyeth open to all the wycked ſoules
 that haſte and lye in waite to kille it.
 ſhamefull thought, no filthy deſire is pu
 backe but when the ſpirite of fornicat
 ion cometh, it goeth in, if the ſpirite of pride,
 avarice, or if any vncleane and wicked
 ſpirite then theſe, do come, no man lette
 them, no man ſtoppeth them, there is
 no watchman, no ſerſent left in that temple.
 For lyke as before, ſuche euil ſpirites had
 no acceſſe to the ſecretes of heauen : euen
 ſo no contagious infection could entre in
 to thy moſt pure mind. But perchaunce
 ſpeake theſe thinges incredible, to them
 ſpecially that knowe not thy former ſtate.

not onely see this decate, and destruction
of thy soue: that now is. And that verely
is the cause wherefore I so pittifully be-
waille, because I did knowe it, and cease
not to mourne so oft as I remembre, til that
I see you returne to the state of your for-
mer glorie againe, which although it seeme
impossible to men, yet al thinges are pos-
sible to almighty God. It is he that lif-
teth the needie from the ground, and rais-
eth the poore from the doungeil, and plac-
eth them with the princes of his people.
It is he that maketh the baren woman in
the house, a glad mother of many children.
Doubt not therefore, nor dispaire not, but
that thou maist be chaunged to the better.
If the Deuel had suche power as to bring
thee from the blest toppe of vertues, to the
pest bottom of sinne: How muche more
God able to reuoke & bring thee againe
to the heigth of all vertues, and not onely
to restore thee to that state thou wast in
before, but to make thee more happie then
euer thou seemest to be before. Onely cast
not downe thy mind as desperat, nor cut
not of the hope of amendment. Let it not
chance to thee (I praye thee) that is wont
to chaunce to wicked men, for it is not the
mule

Whilic or of times that
to desperacion, but wickednes. Ierol.
Salomon saied not: he that cometh to the
bottom of euels, contēneth the, but he saith
the wicked mā when he cometh into the
bottom of euels, he contēneth the: ther-
fore it is the point of wicked men to di-
spaire of saluacion, & to contempne it whe-
thei come into the bottom of euels, not of
sinners (for wickednes doth not suffer the
to looke vp to God, & to returne thither,
from whence thei did fall) This thought
therefore that cutteth awaie the hope of con-
uersion, cometh out of wickednes: & is as
an heauie stone lying vpon the necke of the
soule, causeth it alwaies to looke downe
ward to the ground, and suffreth it not
lift her eyes vpwārd to almightie God.
But it is the propertie of a manlie soule
& of a noble mind, to shake from his soule
the burden of his enemy, and to drive a-
way the Deuel that oppresseth him, and to
command his soule to sing & saie to God
the wordes of the Prophet. As the eyes of
the seruantes be directed to the handes of the
maisters, and as the yies of the handmaidens bee
directed to the handes of their Mastresses, euen so
our eyes bee lifted vp to our LORDE GOD
A. M. N.

Have mercie vpon vs . Have mercie vpon vs
Lord, be mercie vpon vs, for we are full of
reproche and dispisfulnesse. In these wordes is
touched an excellent doctrine of heauenly
Philosophie, we are full of reproche & dis-
pissfulnes. This is it that he would teach
us, that although we be loden with the
multitude of our sinnes, & as it were clad
with reproche and rebukes of menne: yet
let our eyes be lifted vp vnto our Lorde
God, til that he haue mercie vpon vs, and
let vs not cease from crying vpon him by
prayer, till we obtaine of him pardon for our
sinnes. This is an argument of a stedfast
and constant mind, not to be weary of con-
tinuance of praiping, through dispaire of
obteynng, but to persist & continue still in
prayer, till that he haue mercie vpon vs,
and least thou shouldest thinke that wher
thou hast not deserued to be heard, thou
wouldest meane & more offend God by im-
portunitie of praiping: Remembre the para-
ble of the gospel, and there thou shalt find
that Christ declareth him self wel pleased
with continuance & importunitie of prayer.
for he saith, although he wil not geue him
because he is his frend, yet for his impor-
tunitie, he wil rise and geue him as muche
and

as many loves as he hath need of.
 Understand this my dere frende, that the
 Devil doth moue a man to dispaire of
 crying, for this end, that he might cut of
 all hope of goodnes, which is the ancre of
 our health, the foundation of our life, the
 gyde of our Iourney wher by we returne
 agayne to almighty God. For the Apostle
 saith: by hope we are made safe, & that hope which
 is not hope. It is hope therefore wher-
 in our saluacion consisteth, whiche hope is
 a chaine cast downe from heauen drawen
 by our soules that holde fast by it, by to
 heauen, & deliuering them fro the blaste-
 ring wind of earthly greues, maketh the
 to forget & contemne this present life. But
 if a man haupng his mind wholly set and
 fixed vpon sinne & worldly cares, let slip
 out of his hand the ancre of hope: he must
 needs fall into the pit, and in the bottom of
 all euels be drowned and slaine. Whiche
 whē our enemy perceiueth, & seeth we be
 horre the multitud of our sinnes, and to be
 afrated with the biting of our giltie con-
 science: straight he cometh nere, and doth
 suggest the thoughtes of dispaire, making
 vs heauier then any sande or lead, whiche
 thoughtes if we receiue & agree vnto, by

The reſtitucion

Letting go the holde of our ſaluacion,
we muſt nedes by the very weight of them
be drowned in the bottom of all miſchiefe,
into this pit arte thou now caſte downe,
contemning the cōmaſdemētes of a meke
and good Lord, obeying the wyl of a cruel
and fierſe tyrant & enemy to thy ſaluaciō.
Thou haſte caſte of the lycht burden of a
ſweete & meke Lord, & in ſtead of that, haſt
langed an heauy miſtōne about thi necke.
Thou haſte ſhaken of the ſweete yoke of
Chriſt, and haſt tied the hard & prou chā-
nes of ſynne aboute thy necke. But howe
longe wilt thou continue in this miſerie?
Stande now at laſt, & ceaſe to drowne thy
wretched ſoule without any regard or re-
membrance of thy ſelf. How long wilt thou
run headlong vpon thine owne deſtructiō?
The woman in the Goſpel whiche ſande
her goods again, that ſhee had loſt: called
her friendes, and neighbours to reioiſſe
with her. But I will call my friendes and
thine, and our neighbours, and praye them
to come, not to bee gladd, but to bee ſorie
with me, not to reioiſſe, but to lament, and
that greatly, liſtning vp their voices with
me to Heauen, and I will ſaye to
them. Crie out with mee, O my friendes
des

Of a fumer.

tes, and mourne . Pour out with mee
the fountaines of weping, lette downe the
floodes of teares, not for that I haue lost
a great treasure of golde, nor yet innume-
table talentes of Siluer, nor yet an heape
of Pearles, and precious Stones, but for
that our friende to vs of all men best belo-
ued, and more precious then all Golde, or
perle, which with vs did saile the great,
& stormie sea of this life, sliding I cannot
tell how, is fallen euill into the depe pit of
prediccion, And if any of our frēdes would
comfort me, and let me to mourne, I will
answer them by the wordes of the Pro-
phete, sayng : Suffre me to wepe moste bitterly,
and comfort me no more. For I mourne not for
the affection of my fleshe nor after the ma-
ner of women, where the want of modera-
tion in weppng is compted faultie, but I
mourne for the same thing that the greates
and merueilous Apostle Saincte Paule
sated, he mourned for, writng thus . And
I mourne for many of them that haue sinned, and
haue not doen penance . For euery man make
worthely reproofe the that for the death of
their friendes, whiche is the common way
of all men, & the course of nature, bere, and
torment themselves with immoderate la-
men.

mentacio. But where men lament not the
wounds of the bodie, but of the soule, and
of suche a soule, whiche yet in very death
sheweth tokens of her former beaultie and
merueilous fairenesse, and by certeine eu-
dent signes, doeth yet betwaine the flour
of vertue now withered, & cleane extincte
in it self. Who is so cruel, & so farre from
the affection of all vertue, that cannot bee
moued to weepe, nor prouoked to teares?
For like as in common, and naturall death
it is a pointe of a Philosopher to abstain
from teares: euen so in the death of a soule
(and specially of such a Soule) to receiue
comforte, I thinke it bothe against wise-
dome, and Religion. Doeth not he seeme
worthy to be lamented without intermis-
sion, that not long agoe didde looke vpon
the beaultie in mens bodies, as though it
were in stones, & esteemed gold, as clare and
refused al delights of this life, as felth, &
pure: But now sodainly, (being caughte
with a fever of lust, and pleasure, haupng
lost his health, & disreigned al the adorna-
mentes of his minde, is dead to vertue, and
liueth onely to vice, and voluptuousnesse?
Shoulde not I lament for suche a man &
wee, and water him with the whole floud
of

Of a Synner.

my teares: til that I make with my we-
ping, stirre vp his senses, & with the warm-
th of my teares, draw forth some liuely
mouing out of him? Yet thei that lament
for corporall death, when thei knowe, and
are sure that their weping can profite no-
thing, to bring them that be dead to life a-
gain, & yet can not cease from lamentacion:
how then doe not we, that knowe the soule
may be brought back again frō death by re-
pention, go about to molifie the place of
penance, that by the opening of the vaine
the soule make breathe again, & receiue the
life of gods grace? Wherefore, seeing those
that lament for the commune death of the
body, doe it with soche vehement sorrowe
being sure (as I saied) that thei can not
returne the to life againe: how much more
worthely make we be blamed, that doe no
soche thing in lamenting for the death of
a soule, which we knowe certainly may be
restored by penance to her life againe: I sa-
bell (saith the Prophet) who shall confesse
thee? We knowe diuerse bothe in our sel-
ues daies, and also sins we make remem-
ber, that declininge from the righte pathe
of good living, and abhorring to entre in
to the streight waie, haue so recovered the
selues

mentaciō. But where men lament not the
woundes of the bodie, but of the soule, and
of suche a soule, whiche yet in very deathe
sheweth tokens of her former beautie and
meruellous fairenesse, and by certeine evi-
dent signes, doeth yet betraie the flour
of vertue now withered, & cleane extincte
in it self. Who is so cruel, & so farre from
the affection of all vertue, that cannot bee
moued to weepe, nor prouoked to teares?
For like as in com^{mon}, and naturall deathe
it is a pointe of a Philosopher to abstain
from teares: euen so in the deathe of a soule
(and specially of such a Soule) to receiue
comforte, I thinke it bothe against wise-
dome, and Religion. Doeth not he seeme
worthy to be lamented without intermis-
sion, that not long agoe didde looke vpon
the beautie in mens bodies, as though it
wer in ston^{es}, & esteemed gold, as clare and
refined al delightes of this life, as filth, &
dirt: But now suddenly, (being caughte
with a fever of lust, and pleasure, haupng
lost his health, & disreigned al the adorna-
mentes of his minde, is dead to vertue, and
liueth onely to vice, and voluptuousnesse?
Shoulde not I lament for suche a man?
Yea, and waite him with the whole flood
of

Of a Synner.

my teares: til that I maie with my we-
ping, stirre vp his senses, & with the warm-
th of my teares, draw forth some liuely
mouing out of him: If thei that lament
for corporall deathe, when thei knowe, and
are sure that their weping can profite no-
thing, to bring them that be dead to life a-
gain, & yet can not cease from lamentacion:
how then doe not we, that knowe the soule
may be brought back againe frō deeth by re-
pention, go about to mollifie the plasse of
penance, that by the opening of the vaine
the soule maie breathe againe, & receiue the
life of gods grace? Wherefore, seeing those
that lament for the commune death of the
bodie, doe it with soche vehement sorrow
being sure (as I saied) that thei can not
returne the to life againe: how much more
worthely maie we be blamed, that doe no
soche thing in lamenting for the death of
a soule, which we knowe certainly maie be
restored by penance to her life againe: In
hell (saith the Prophet) n. shall confesse
thee: We knowe diuerse bothe in our
daies, and also sins w^{ch} are remem-
bered, that declininge from the righte pathe
of good liuing, and abhorring to entre in
to the streight waie, haue so recovered the
selues

ſelues againe, that their latter dates haue
farre exceeded in vertue their firſt age,
and haue attained the rewarde, & crowne,
being again placed in the number and qui-
re of Goddes electe Sainctes, but ſo long
as a Manne remaineth in the flambe, and
quace of his carnall luſtes, theſe thinges
come vnpoſſible to him, although he were
tauked by a thouſande ſuche like exam-
ples. But if he didde but ones begynne to
ouercome, and were but a lytle entred in
the pathe of penaunce, goynge furth by lit-
tle, and litle; and liſtynge his foote one, or
two ſteppes further: then ſurely the great-
eſt and moſt vehement flambe ſhoulde be
to by bee behinde his backe, but before
his feete the faſter, and further he goeth
the more ſhal he finde all thinges colde, &
quenched with a certeine heauenly dewe,
and ſhal nede to feare, and beware of no-
thing, but of one, which aboue all other is
moſt euemy to this helth. For to conuerſi-
on and penaunce, deſperation is vtter ene-
my: whiche if it ones reſſe, and dwell in a
mannes minde, haue he neuer ſo erneste an
intent, and frequent deſire to be ſaued, yet
that ſame deſperation ſhal let his purpoſe
and ſtoppe the waies and paſſages to the
ſale

Of a Jinner.

dition of his soule. If the waie of
saunce be ones stopped, the is the doore that
leadeth to Salvation, but also. And how
can he that is out of the waie, and to whome
the doore is shut, doe any good woorkes?
When as he can finde no entrie to goodnes
being let by desperation? For this cause
the Deuill by all meanes he can, goeth a-
bout to plant suche thoughtes in our har-
tes. For when desperation hath caried vs
farre from the waie of trueth, then hathe
the Deuill no more contention against vs.
Against whom shoulde he fighte, when no
ma withstandeth? But if he can louse this
bande, by & by his strength cometh again,
his courage wereth hot, and taketh delight
to renewe his battail a frethe. For he shal
perceiue how he chaseth awaie the Deuill,
whom he fledde before, & shal haue a plea-
sure to pursue his olde persecutour. And if
perchaunce his foote slippe and he fal (as
oftentimes the condicion of warre is,) he
maie not by and by dispaire for shame of
a fal: But he must remembre, that this is
the lawe of fightyng, not neuer to fal, but
neuer to peld. For men doe not cal him o-
uercomed that oft falleth, but him that at
last peldeth. Likewise, he that is ouerco-
med

med by the thoughtes of desperation, both
can he recouer his strength, or withstande
his enemye, sepng he runneth awaie, and
will not tourne backe to fight againe: I
would not ye should thinke that I speake
onely of those that were a litle blotted
with a fewe small spottes of sinne: But I
speake to him that hath geuen place to all
kinde of sinne, that for the outragiousnes
of his wicked liuing hath excluded himself
from the Kingdome of heauen, and not of
Infidelles, but of Christen men, and suche
as haue before times pleased God highly,
but afterwarde haue fallen to adulterie,
and other filthie liupng, soch (as thapostle
saith) is shame to speake of. These men I
saie, ought not to dispaire of saluation, al-
though they hadde lien wallowng in suche
like filthinesse cuen to their extreame age.
What the reason of this sayng is, ye shall
heare. If Goddes angre were a passible
affectio, we might wel say that the flambe
of it coulde not be quenched, whiche was
kindled with so many, and great offences.
But when the trueth of Goddes woorde
doeth define the nature of God to bee im-
passible, we must vnderstande that now
although God doeth punishe, and afflict
vs

ys, yet he doeth it not with passible angre
but with moſte vnſpeakeable clemencie,
with thaffection of him that healeth, and
not of him that puniſheth, & for that cauſe
he very gladly receiueth the penitente, lea-
ving that God doth not puniſh for himſelf
ſake (as I ſaid before) as it were a ren-
ging his owne querell and iniurie againſt
the ſinner (for Gods nature receiueth no
ſuche paſſion into it ſelf) but he doeth all
for our profite. For our profite, and corre-
ction he doeth puniſh, not to reuenge him-
ſelf, but to amende vs. He that abideth ſtill
in the hardenelle of his harte, is like to a
man that tourneth his ries from the light
whiche doeth no harme to the lighter, but
bringeth himſelf into darkenelle: Even ſo
he that through an vnpenitēt hearte thi-
neth to contempne the power of God
hurteth in God nothinge, but ſeeketh
him ſelfe from all healt and ſaluacion.
If a Phiſicion ſuffer a litle iniurie of
his pacient vexed with a phrenſie, or diſ-
pered in his braine, yet is he not greaued
with the ſame, nor yet angrie, but doeth
all thinges that his arte of Phiſicke re-
quireth, although his pacient ſeemeth to
be greued with his medicines, whiche

The resolution

griefe is not auenging of the Whilicions
inurie, but a curing of the patientes ma-
ladye. And if the sicke man begynne a ly-
tle to amende in his health, ye shall see
by and by the Whilicis reioyce, and with
more gladnesse doe the rest of his cure,
not remembringe the iniurie he suffered
before, but procuring the patientes health
more and more. Howe muche more al-
mightie God, when we fall into extreme
madnes of the soule, is not moued with
the affection of vengeance for the offe-
ces we haue done against him, but is de-
sirous to heale the olde rotten soores of
spynne that are corrupted within vs, for
the whiche he saith and doeth all thin-
ges, as onely tendering our health, not
belited with our paine. Whiche thing al-
though the verie trade of our religion do
sufficiently declare, yet lest to you anye
doubt might arise concerninge this pur-
pose, I can fullpe teache this trueth by
the scripture it selfe. Tell me one thinge
who was more wicked then the kinge of
Babylon? who hauing experiecc of the
wonderful power of God in diuerse thin-
ges, in so muche that he did worshyppe
and adoure Goddes Prophet, and com-
maunded

wounded mirre and franckencse to be
 offered vnto him, not withstanding this
 he falling againe to his old pride against
 God, caused them that would not wor-
 shippe his image, pretendinge the wor-
 shippe of God alone, to be bound and
 throwen into the fornace of burning fi-
 re. And yet for all this God prouoketh
 the cruell and wicked tirant to penance,
 and doeth minister to him matter of con-
 uersion. First, in that God shewed him
 selfe to him as a companion to the three
 children that were in the flaming fornace,
 next in that he saw that vision which
 Daniel did interpret, whiche only might
 haue sufficed to haue molified any stoupe
 heart. Then after he was thus admoni-
 shed by deedes, he was also by the Pro-
 phet exhorted by wordes: whose coun-
 saill was in this wyse. Therefore, O King, let
 my counsaill please thee, redeme thy synnes with
 almes, and thine iniquities with woorkes of
 mercie to the poore, perchauce the patience of
 God will be ouer thine offences. What saidst
 thou to these thinges thou wise and hap-
 py man? After so great falles yet is there
 libertie to retourne to life. And beleeue
 me it is so, for after most greuous sinner

The restitution

nes, and as one woulde saie, when death
hath euen almost deuoured the man, than
commeth health againe, and of a desperat
madnes mange recouer. For loe (as we
told before) this same king of Bablon,
had shutte him selfe out of all waies to
saluatio. in that he made him self a God,
and God of heauen that exalted him to
the maiestie of a king, that reueled vnto
him the misteries of heauenlye thinges,
that gaue him the knowledge of thinges
to come, that opened vnto him the secre-
tes of his whole kingdō, that by the godly
interpretacion of his Prophet, confoun-
ded the magicall iugglynges and illusi-
ons of the Astronomers and of the Cha-
nces, that by the wisdom of a childe be-
ing a captiue expounded the misterie of
his dreame whiche he neuer tolde, in so
muche that he seemed not onely to beleue
in the moost hieft God, but also throug-
hout the whole worlde did preache the
God of Daniell to be the true God: this
same very God he afterwarde not onely
deied, but also fell into suche a madnes,
that he threwe headlinges into the fla-
ming fornaice the seruantes of God that
woulde not doe Idolatrie to his ymage,
And

Of a Symmer.

And yet in this damnable state
that God hath not cast away
of him, nor hath not forgotten
medie, but as (I saied) in the verie bur-
ning of the fier, when he committed the
seruauntes of God to the flames, euen
there he doth molifie him, not with thr-
owes, but with miracles. He myght
haue quenched the fier by sendyng down
of rayne from heauen, but he did it not,
lest he shoulde haue kindled his madness
more and more, but suffered the flambe
to be augmented so much as the furious
rage of the king required, not letting the
fier to be increased in quantitie of forme
ty, but takynge power from the fier to
burne his seruauntes. And lest anye mar-
seyne the chyldezen not burned, myght
thinke it a phantasie and no true fier that
they saw: he suffered the ministers of the
fier that stode aboute the fornaice to be
burned, thereby declaryng not onely that
it was a true fier in dede that was seen,
but also that the commaundement of God
is stronger than the power of anye fier.
For euery creature necessariy obeith
him, of whome it toke the beginnyng of
nature. For whiche cause that fier recei-
ued

of those saintes, and ha-
vatures in it selfe, one of burn-
ing, whether of lightnyng, by the com-
maundement and wyll of God, it forgat
the nature of burning, and served onely
in the nature of lightnyng, so that it did
restore againe the bodies of those sain-
tes, not corrupted in substance, but
brighter in beautie. For thei came out of
the flaming fornaice, as out of a kinges
palace, marueilous to all men, honoured
of all men. No man than turned his eyes
to the king glitteryng in purple and pre-
cious stone, but was forsaken of theim al
as though he had not been there, because
of the straunge maruaile of those children,
which rauethe al their sightes. Who would
not be amased to see the fier feare the bo-
dies of ponge men, and not onely to spe-
are on their bowels, but not to touche the
left heere of their heades, nor yet the vt-
termoste edge of their garmentes? Who
would not maruaile to see mens bodies
stronger than great bulles, soft apparell
stronger then firs metall, smale heeres
stronger than harde Adamantes? And
this wonderfull maruaile was so muche
the more increased, that thei standyng in
the

Of a Symmer.

the midst of the flābe did : Himnes
to God : Where as eue. an. kno-
weth that that he committed to the
fyer, he choked and consumed as sonne
as thei open their mouthes. Howe be it
these childezen remaine bothe glorious be
fore God, and marueplous before men.
But the wicked kinge is neuer moued
with miracles, nor maruaileth at the
series of his owne villon and confu-
sion, but remaineth vnfaithfull, and yet is
not punished. And for all this the paci-
ence of God is not ouercommed in him,
but with longe sufferynge at the laste, he
correcteth, not auengynge that he did in
times past, but procuring his amendment
in time to come. And to be short, the king
was not dampned for euermore : But
chastised for a lytle time, and being amē-
ded in a fewe yeares, was broughe to the
fomer state of his kingdome againe.
So that he suffered no harme of his pu-
nishment, but gatte muche gaue of his
amendment. Suche is the goodnesse of
God towarde man, he neuer refuseth
penaunce, if it be simplie and purely of-
fered vnto him. Although a man were
comme to the hieght of syne, and yet
B.iiiij. from

The restitution

from th^e would returne againe to the
loose of his life, he receyueth him, he most
fatherly embraceth him, and doeth all
thinges to reuoke him to his first state
again, and also whiche is greater and
more excellent than all this, although a
man coulde not fulfill all the order of sa-
tisfaction, yet he refuseth not his penance
how small, how short, so euer it be done.
But accepteth the same, and suffereth
him not to loose the rewarde of his con-
uersion be it neuer so litle. This seemeth
Elasas to shew where he speaketh such
like of the people of the Iewes. *For his
synne I haue a litle made him sadde, and haue
smitten him, and haue turned my face from him,
and he is sadde and walketh an heauye man, and
I haue healed him, and haue comforted him.*
But the wicked king Achab getteth vs a
more euident testimonie, whiche through
his wifes wickednesse, obtained the praise
of his owne couetousnes, but afterward
being troubled with the greates enormi-
tie of his own synne, did repent, and put-
tuge on heare and sackcloth wept for
his offence, and prouoked to the mercie of
God towarde him, that he pardoned
him of al his synnes. For thus said God.
And

Of a Synner.

And God saied to Helias : Hast thou not seen the
murder of Achab before me? And because he
had wept in my sight, I will not bringe in these
plagues in his daies. Manasses also that pas-
sed all other tirantes in crueltie of wic-
kednesse, that filled Gods temples with
holles, that ouerthrewe the seruice of
God in true religion, and the obseruati-
on of the lawe, this man I saie, excea-
ding all men in abhominacion of synne:
Yet because he repented, he was after-
warde numbred amonge the freindes of
God. And therfore if either this man, or
the other we spake of before, consideryng
the greatnes of their synnes, had dispai-
red to comme to Gods fauour againe by
conuerſion and penaunce, thei had loste
all these benefites that chaunced to them
by their amendment. But thei castyng
their eyes vpon Gods vnspeakeable mer-
cie and the depenes of his infinite good-
nes, loused the deuellish chaines of despe-
ration from their neckes, and lifyng by
thym selues were conuerted to the waie
of vertue. Thus muche haue we spoken
of the examples of holy men. Heare now
we are prouoked of God to conuerſion
by the wordes of the Prophetes.

this daie (saith Dauid) if ye heare his
 voice, doe not harden your heartes, as in the daie of
 provocation, in the wilderness. In that he saith
 this daie, he meaneth all the time of our
 life til we come (if it so chaunce) eue to y^e
 extreme age: for penaunce is not weighed
 by length of time, but by purenes of affec-
 tion. Haue we not read how the Levites
 washed awaie their moste greuous sinne
 in the wilderness, not in a great long con-
 tinuance of time, but in a litle short
 houre of one daie. The these also that
 hong vpon the crosse needed no long space
 to entre into Paradise, but so muche
 space suffised him as would serue for the
 speakeinge of a fewe wordes, so that in a
 litle moment of time, obtayning remissi-
 on of the sinnes of his whole life, did en-
 tre into Paradise before any of Christes
 holp apostles. What shal we saie of mar-
 tirs? Haue we not seen them often ty-
 mes in one daie, yea, sometimes within the
 space of one houre, receiue the crownes of
 eternal reward? We must therfore begin
 only, & set vpon it with a manly courage,
 and firste let vs be moued & angrie with
 that harlot our owne lust that deceiued
 vs, & thā let vs turne our whole affectiō
 and

and loue to the exercise of vertue. For
that is it that God willeth & requirerh
of vs. He seeketh not the length of time,
nor the affliction of the crosse, but specially
looketh to this. if our conuersion be
true and pure. For whiche cause we of-
ten see manpe that beganne laste, and by
their faithfull indeuour made formeest.
It is not so euell to take a fall, as it is to
lie still after the fall, and not to rise againe,
and with a certaine pleasure and deter-
mination of mind to walke still in spume,
and at laste to cloke & couer his noughtie
purpose of sinning still vnder the wordes
of desperation. Against whō the prophet
crieth out with a certen indignacion say-
ing: Doeth not he that falleth arise againe? Or is
not he that is turned backwarde conuerted againe?
If thou saie: the state of our question is,
whether anye faithfull and christen man
if he fall, maye be restored againe? To this
question I aunswere. In this same that
we saie, he fell, we graunt that ones he
stood before he fel. No mā saieeth that he is
fallen: that euer did lie, and neuer stood.
Pet let vs bring forth holy scripture con-
cerning this matter, if any thing be spo-
ken either in Parables, or in plaine sen-
tences

The restitution

...nees, or if any thing be contained in the
rāples of our fathers. What other thing
thinke you is ment by the shepe, whiche
going a strait from the other ninetie and
nine, was afterward sought and brought
home to the flocke vpon the shoulders of
the shepherd, doeth it not plainly declare
bothe the fal and the restitution of a chris-
ten man? For that shepe and the other
ninetie and nine, were all of one flocke
and vnder one pastour. It fedde vpon the
same pasture, dranke the same water,
and was lodged within the same folde
that the other were, but it wandred a
great wale, it strated farre through the
hilles and hard rocks, and many croked
wales of errour, yet the good shepherde
did not leue it nor suffered it to perishe,
but seeketh it, & bringeth it home again.
Not compelling it by prickes & beatyng,
but bearyng it vpon his owne shulders.
Like as the best Physicians when they
come to the that are afflicted with a con-
sumption of a long disease, they beare with
them and mitigate the rigoure of their
medicines, and handle them more delica-
tely & tenderly than other: Euen so God
doeth with those whome he seeth vche-
mently

Of a Synner.

mently corrupted with synne, he call
them againe to the waie of truth, not
with a greuous and painfull maner, but
softly and leiserly, bearyng muche with
some, and supplieng in other some, least
this soden conuersion might seeme hard
and intollerable, and also the feare of the
sharpenes of returning, shulde seme to be
the cause of their remainyng in erreure,
rather then the loue that thei haue to spe
ll selfe. And not onely this parable doth
shew vnto vs þ moderaciõ of returning,
but also that other of the prodigal & riot
tous sone & that was a sone, not a stra
nger, & brother germain to him that neuer
wēt frõ his father. He was a sone which
is reported to haue gone to the furthest
borders of all synne, so he wente into a
farre countrie, farre from God that was
the riche man, & bepng a noble mā borne
was made woorse than a bonde man or
slave. But yet retournyng home, and re
pentng him, was receiued into his for
mer state, and restored to his former glo
rie. But if he had despaired, and confid
inge those miseries that chaunced vnto
him, had been ashamed to retorne to his
father, and had bidde styll in the farre
strange

The restitution

...raunge countrie: Ye should neuer haue
accepted these thinges that he hath, but
by penurie and famine should haue suffer
ed moste miserable and unhappie death.
Thou seest now howe great profit there
is of penance, and howe great hope ther
e of conuersion by penance. The pro
digall sonne receiued his former state of
glorie by penance, whiche his elder bro
ther kept still by perseueraunce. And if it
be lawfull to be bolde in such matters, he
seemeth to me to haue deserued some
thing more than this, by his conuersion.
For marke how his elder brother saith:
Beholde, I haue serued thee so manye yeares,
and thou neuer gauest me one Kidde, to make
merye with my friendes, but when this thy
sonne cometh that hath wasted all his sub
stance amonge Harlots, thou haste killed for
him the fatte Calfe. Howe than seemeth
not he to haue gotten more that retourn
eth home by penance, where as the
other neuer gatte a Kidde, and for this
was slaine the fatte calfe. Therfore were
beloued, heaung these examples of pe
nance, let vs not continue in euell, nor
dispatre to be reconciled, but let vs come
again to our father, and praye nere to
almigh

Of a Sym. cr.

God. Belene me he will not
turne his face from him, that turne eth
to God. For he him selfe saith,
GOD that is nere hande, and not GOD
of. And againe by the same
our synnes (he saith) make d'staunce be-
tweene me and you. If we therefore take away
that is to saie, our synnes that
separate vs from God, there is nothinge
that can let vs to be ioined to God.
Althou that I shew thee these thinge
not onely spoken in parables, but
fulfilled in deedes? There was a certain
man amonge the Corinthians, as it se-
emeth of no smale estimation. This man
had committed such a sinne, as is not wont
to be done amonge the Heathen. And he
was one of the numb're of the faithfull
and familiars with Christ. Some saie he
was one of the order of priesthode, what
man? Did S. Paule cutte him from the
numb're of them that be in hope of sal-
uation? Naie, rather when he had suffici-
ently rebuked the Corinthians for him
challenged againe to declare that there is
no wounde, no disease which geureth not
heale and is not healed by the plaister of
pe.

penaunce: He commaundeth him to
 .elucted to Sathan, to the destruction
 .he fleth, that his ſpिरite maie be ſaved
 the daie of our Lord Jeſu Chriſt. For
 commaunded this before he knewe
 thinge of his penaunce, but when he
 done penaunce, he ſaith, let this cor-
 rection and rebuke ſuffice, whiche was
 ſent to him of many. And he addeth more
 I beſeeche you, confirme your charitie
 wardes him, leaſt Sathan haue him in
 poſſeſſion, for we be not ignorant of
 craftie ſubtilnes. Alſo the whole church
 of the Galathians, after that it beleued
 Chriſt, and had receiued the holy Ghoſt
 ſo that in ſpirit it did manie vertues
 miracles, and had ſuffered muche per-
 ſecution for the faith of Chriſt, after all
 this (I ſaie) it fell from the faith, & was
 reſtored again by the good exhortations
 of the apoſtle. And that thou maiſt knowe
 that by the holy ghoſt thei did miracles,
 heare how the Apoſtle ſaith: Who then
 gaue you the Spirit, and wrought theſe miracles
 amonge you, was it of the workes of the lawe
 of the hearinge of faith? And againe, that
 thei did ſuffre muche after thei had re-
 ceiued the faith, he declareth in this
 where

Of a Synner.

When he saith: Have ye suffered so great
temptation in name, ift he in name? After that
he had walked and profited thus muche
in the faith, thei did commit such a sinne
that was able to alienate them cleane
from Christ, wherof the Apostle spake.
I Paule saie vnto you, if you vse Circum-
cision, Christe will profuse you nothinge. And a-
dmonish you that be iustified by the lawe, be fallen
from Grace. Yet after all these decates of
trouble, after so great falles, he calleth the
synners againe, and with motherly affecti-
on doeth cherishe theim sayng: Myne owne
children whom I labour to bringe forth againe
as a mother doeth of her childe vnborne, whiles
Christ be fourmed in you. What other
thinge is taughte by these, but that it is
possible that Christ maie be formed and
dwelle in him againe by penance, that
hath fallen from Christe by the extremi-
tie of synne before. Almighty God wil-
leth not the deathe of a synner, but that
he conuerte and liue. Let vs therefore be
conuerted, O best beloved frende, and let
vs yelde our selues to the accomplishing
of Gods wil. God therefore did creat vs
and made vs to be some thing that were
nothinge, that he might geue to vs the

¶.i.

goodes

The restitution

godes euerlastinge and the kingdome of
heauen, and did not make vs for this ende
to commit vs to the paines of hell & euer-
lastyng fier. The kingdome of heauen
was ordeined for vs, & hel for the Deuel,
& that will I teache by the Gospel, when
our Lorde saith to them that be of his
right hand. Come you blessed children of my fa-
ther, receiue the kingdome that was prepared for
you from the creation of the worlde. But to them
that be of his left hand he saith: Go hence
from me you curse into eternal fier, which is pre-
pared: he saith not to you, but to the Deuel
and his aungelles. If the fier of hell therefore
be ordeined from the beginninge of the
worlde for the Deuel, and the kingdome
of heauen for mā: Than it remaineth on-
ly that we by obstinate continuance in
synne do not exclude our selues from the
entraunce into all goodnes. For so longe
as we be in this life, howe great synnes
so euer we commit, it is possible to wash
them all awaie by penance, but when we
shalbe taken out of this worlde, there al-
though we repent vs, for we shall repent
verre muche, yet we shall haue no profite
of our repentaunce. And although there
be gnashyng of tecth, howlyng and we-
pyng

21
m. 17.
ping, althoughe we praie & crye out with
innumerable obsecrations, no man will
heare vs. no man will succour vs, no not
somuche as with his fingers ende po-
we a litle water vpon our tongue that
burneth in the flambe, but we shal heare
that the riche man hearde of Abraham,
that a great waste distaunce is putte be-
twene vs and you, so that none from
thence maie come hither, nor from vs to
you. Let vs therfore, good brother, caste
vp our eyes to our Lorde Iesu Christ, &
lette vs be like good and profitable ser-
uautes seeke him, & not dispaire so long
as we intope this life, by penauce to ob-
teine pardon for our synnes. Only in hel-
as I saied, the medicines of penauce wil
profit nothing, but in this life, although
it be in the last crooked age and in the ex-
termitie of synne, yet beleue me it will
cure thee and bring thee to perfect helth.
For this cause the Deuell moueth and
doeth all that he can to bring desperati-
on into our minde. He knoweth full wel
that if a man doe penauce but a litle
space, be it neuer so shorte, yet his conuer-
sion shall not be vnfruitfull. But like as
he that getteth a cuppe of colde water,

L.ij.

shall

shal not loose the fruite of his reward,
euen so no more shall he that for his syn-
full deedes by paffe, will suffer repen-
taunce to entre into his soule. Although
the lightnes of our penance seeme not to
counteruaile the weight of our synnes,
yet what quantitie so euer ther be of our
penaunce, it shal not be without reward
of goodnesse, for no good woorker be it
acter so litle, shalbe despised of almighty
God the iuste Judge. If our synnes
shalbe examined with so greate a triall,
that euery man shall suffer paine for his
wordes and thoughtes: how much more
shall his good deedes be recompensed in
the iudgement bothe great and smale?
Wherefore although thou dost thinke it
a thing vnpossible to be restored to that
perfection of good life thou wast in be-
fore: Yet if thou do but cutte of a litle of
the aboundaunce of lechery and of the e-
normitie of thy lust, thou shalt find such
that not to be vnfruitful vnto thee. Dn-
ly beginne to doe better and at least with
thy tippe toes touch the waie of conuer-
sion. Euer the beginning seemeth hardest
at the first steppes, the waie of vertue see-
meth to be hard, and not able to be com-
med

Of a Symmer.

meth into. For so is the nature of al thinges, al labour seemeth painefull so longe as it is waied onely in the consideration of a mannes minde. But when we come to the experience of the thinge, & beginne to go through a litle of the labour, than is al the feare, al the griefe, diuyn cleane awaye. The successe of the worke bringeth sweetenesse, and the increase of vertue newe repaired bringeth gladnesse to oure mindes, and by and by maketh vs, stronger when the hope of saluacion be- ginneth to seeme nigh at hande. For that cause the Jewell toke Judas out of this life, least knowing that there was a waie to retourne to saluacion, he might by pe- nance reforme his fal. I dare be bolde to saie (although he that I saie maie seeme merueillouse) that the great synne of Ju- das could not erreade the strength of pe- nance. Wherefore I praye thee and be- seche thee most earnestlye, to cast out and banishe out of thy minde all deuylishe thoughtes, and with al spede tourne thy self to the waie of saluacion. If I should sodenlye diuine thee to the toppe of the mountaine & perfection of vertue, thou wouldest in before, thou mightest worthely

A. liij,

tyrm-

The restitution

repmeble, and thincke it worthelp hard to
doe. But where as this time I do but re-
quire this of thee, onely not to growe in
spine, and not daily to encrease in perdi-
tion, but onely to stoppe and cease from
the arte of spine: why dost thou sticke
and tary, and dost not pul backe thy fote,
and onely beginne to conceiue a thought
of goodnes in thine heart. Hath not euen
the facietie and fulnesse of thy filthie lu-
stres, brought werinesse to thee as yet?
What did it euer profite them that re-
mained in the lechery of their flesh and
in the pleasures of this present life euen
to their last daie? Loke nowe vpon their
graues, and see if there be any fotesteppe
left of their boistynge pride, if thou canste
knowe any token of their riches and le-
cherie. But nowe where be their costlye
apparell, their straunge and riche orna-
mentes, where is the pleasure of al their
pastimes and games, where is the numbre
of seruantes and flatterers that waited
vpon them, where is become the costlye-
nes of their bankettes and feastes, where
is their laughing, their getting, their vn-
measurable mirth become? Whither is it
gone? Where be all these thinges, and
where

where be thei theim selues? What ende
is of the both? Loke more diligently, and
goe nerer to euerie one of thei graues,
and beholde onely ashes, stinking flethe,
& the leupnges of wormes, these harmes
maie seeme smale, and suche as the con-
dicion of mā's nature maie easely excuse.
But now againe, tourne thine eyes from
these ashes & graues, and cal thy thought
to the horrible throne of Gods iudge-
ment, whiche is compassed about with a
burning floudde of fire flambe, where is
weepinge and gnashing of teethe, where
is outwarde darknesse, where is the
worme of conscience that neuer dieth, and
the fier that neuer is quenched. Remem-
bre the parable of Lazar and the riche mā
that beinge lord of so great riches, be-
ing apparelled in purple and fine white,
coude not than finde one droppe of wa-
ter, & that beinge in the necessitie of bur-
nyng heate. Tell me I praye thee, what
bathe this life anye more than a dreame,
like as thei that be condemned to drudge
& labour perpetuallie in mines of metal,
or that be compelled to remaine in anye
grecious paine, when by chaunce after
their great trauaile thei be fallen a slepe

The restitution

for a litle while , and thal dreame that
thei see theim selfe placed in the middell
of a great banquet, where be many dishes,
and that thei are refreshed with plentie
of dainties, but when thei awake thei vn-
derstand that there remaineth nothyng
of al the pleasure thei toke in their drea-
me: Euen so, that riche man had the deli-
tes of this life euen as a dreame, but whē
he departed hence , nothinge remained
with him but repentaunce of his life past
and paine of his state present. Remembre
these thinges, my frende, and against the
short flambes of desitt and luste wherē
with pou be now entangled, set the end-
lesse intollerable fier of hell. for this is
a certaine marueilous kind of medicine,
to quenche one fier by another . If this
fier of lust be not cleane extincte & quen-
ched that doeth burne thine harte now,
it will make that fier of hell that is to
come, more vehement, and by no meanes
able to be quenched . Howe longe time
thinkest thou can the vaine pleasures of
this life remain with thee: as I suppose,
there be not fittie yeares behinde of thy
life, althoughe thou shouldest liue to the
last daie that nature can sustaine. Yet in
this

Of a sinner.

this time, see howe manye things maie
chance. First, that no man is sure whe-
ther he cā liue till night or no. Next, that
the state of mā is euer changeable & un-
certe. Thirdly, that oftentimes although
mans life be prolonged a great space, yet
his treasure & richesse maie soone come
to an ebbe, and that his wealthe and re-
chesse shal faile him sooner than his life.
But let vs graunt ye maie liue many ye-
res, & continue still in this state without
any alteration. What space is it I prae
thee in comparison to the everlasting
paines of hel? what is the short transi-
tory pleasure of this present life to those
execrable and intollerable tormentes
of hel? for in this life al things whether
they be good or euil, they knowe their end,
and come to it quickly: But in the next
worlde, bothe be extended to an infinite
and endles time. Think also howe there
is a cleane contrarie nature of the pai-
nes ther, & of the paines here. for the fier
here consumeth and wasteth all things
it receiveth, the fier there what soeuer it
receiveth ones, it alwaies tormenteth,
and referreth it in continual paine, and
is therefore called a fier vnquencheable,

The restitution

not only for that it is neuer quenched it
self, but also for that it neuer destroyeth
& bringeth to nought those it ones recei-
ueth. The scripture saith: That Symon
put on & aret'lad within corruption, that is to
say, not to the honour of life, but to the
eternite of paine. The violence of this
paine & the power of this fier no tongue
can expresse, no wordes can declare. for
in corruptible things, there is nothinge
like that can be compared to things in-
corruptible, whether it be good or euell.
Yet let vs imagine at least some image
of that fier and paine. Remembre when a
man is inflamed with the vehement heat
of a burning ague, what anguise, what
torment is bothe in the bodie and soule?
Now of this temporall paine, measure
howe great the paines be whiche that e-
ternall fier doeth cause, whiche the fire
floude that runneth befoze the horrible
iudgement seate of Christe doeth ouer-
flowe, with his flambie waues. What
shall we doe there? What maie we an-
swere? There shal nothing be there, but
gnashing of teeth, but howling and we-
punge and late repentance, when helpe
shall cease, and paines eucrease on euerie
side

Of a Symmer.

For, nor there is no comforte any where,
no man shall come to our sight, but only
the ministers of paines, and the vgglie fa-
ces of the tormentours, & that is mooste
griuous of all, there shall be no comfort
of the aire and light. For rounde aboute
the places of paines shalbe outward dar-
kenes and that flambng fier which as it
hath the nature not to consume and de-
stroye, so it hath not to geue light, but it
is a darcke fier and a blacke flambe, to
them that remaine therein. What hor-
rible tremblng, what resolution, and
as it were a meltng of his bodie and bo-
wels, what rentng of his fleashe and
membres, what and how great affliction
is in all senses, no speache can expresse.
There be diuers and sundrie facions of
paines, and in euery man and woman ac-
cordinge to the numbre and greatnes of
synnes, are multiplied the paines. And if
thou woulde saie, how can a bodie suffice
to endure so greate paines, whiche kno-
weth no ende of time: Consider what
chaunceth some times in this life, and of
a litle, coniecture the great. Howe some
times we see some wasted with a long re-
seale, and yet can finde no ende of these
wretche

The restitution

wretched and hateful life. But although
the bodie is some time defiled by deathe,
yet the soule is not consumed. Whereup-
pon it foloweth that when the bodie like
wise shall receiue immortalitie, neither
than the soule nor the bodie can with a-
ny paine be utterly destroyed. For in this
presente life it can not chauce that the
paine of the bodie shoulde be bothe vehe-
ment and perpetual, but the one curreth
place to the other, because the frailtie of
the bodie can not susteine both. But whē
bothe are made incorruptible, then maie
the paine rage at will, and find no ende.
Let vs thinke that the extremitie of our
torment, shal make an end of our sorrow,
but as we saied, oure sinnes shall kindle
our paine, and In corruption of bodie and
soule shal without end continue the same.
Tel me now, what time of lechery, what
space of carnal pleasure wilt thou compare
to these paines? Let vs graunt for these
writtes an hundred yerres if it please you,
putte to if ye wil, an other hundred, yea,
ten hundred moe. What recompense shal
be in al this time to euerlasting eterni-
tie? Doeth not all the time of this life
wherin we seeme to enioy our pleasures
and

Of a sinner.

and to lette oure luste haue her full
swinge, seeme as a shorte dreame of one
night, in comparison to the endeles eter-
nitie. Is there any man than that would
chose for seing of a pleasaunt dreame of
one night, to suffer eternal paine, & to re-
ceiue this for that, or chaunge & for this?
I doe not yet come to the dispraisinge of
yours delites, nor I do not as yet open the
bitternes that is in theim, because this
time is not meete for such a tale, but thā
rather when thou shalt by chaunce flee
from theim. For now when thou art hol-
den in theim with a blinde affection, thou
thinkest that we raue and dote, when we
tall the lustes of man bitter and sower.
which seeme to al mē pleasaunt & sweet.
But if thou couldest through the mercie
of God escape ones out of this sickenes,
thā truely what bitternesse, yea, rather
what poise thy lust hath, thou shalt easily
perceiue. Now in the meane time, let vs
cal delites, delites still, and thinke luste
a pleasure still, and to haue no shame, no
dishonestie, no reproche in it. what shall
we say to the paines that be reserved for
it, what shall we saie to this, that carnall
delites passe & banishe awaie like a sha-
dowe

The restitution

nowe, but the paines that folowe remain
for euer? And if it wer so that equal time
and all one space were appointed for the
pleasure and for the paine, shoulde there
be any man so foolish and so madde, that
would chose for one daie of pleasure, to
suffer one daie of paine, when as the so-
rowe of one houre & euery torment of the
bodie :s wont to make vs forget all time
past in pleasure before? But now, where
as it is possible in a short time, if we con-
uert to God, to escape al these tormētēs
of penes, & to attaine eternall ioye: why
do we longer, why do we tarry, & do not
tke the largesse and free gift of God?
The unspeakable & infinite goodnes of
God, hath alreadye prouided, not to ex-
tend the time of our labours & conflicts:
nor to make it long or eternal, but short,
& as I might saye, a momēt of one houre.
This is euen the life present, if it be com-
pared to the life eternall. The goodnesse
of God hath therefore prouided, that in
this litle shorthe life shoulde be oure con-
flicts and labours, and in that whiche is
eternall shoulde be the crowne & reward
of our merites, that our labours should
soone be ended, and the rewarde of our
merites

Of a Symmer.

...should endure for ever. But th^e
...as it reioyseth them that through p^a
...of labour receiue the crowne: So
...tourmenteth and afflicteth th^e in time
...come, that see theiues for a shor^t
...of pleasure, to haue lost eternal glo-
...and to haue gotten perpetual misery.
...least we come into this veration of
...inde, let vs now awake while we haue
...time: For, now is the time acceptable,
...now is the daie of repentance. But if
...we neglecte our life, there remaineth for
...us not onely those euils we shall suffer
...in hel, but an euil more greuous than al
...that. To be excluded from all goodnes, &
...to be depriued of suche ioyes as be orde-
...red for saluantes, doeth engendre suche a
...griefe suche a sorow, that if no other did
...otherwise vex vs, that alone might suf-
...fice. The lacke of the glorie which we had
...in our power to enioye, passeth al the tor-
...mentes that be hell. Consider, I praye
...thee, the state of that life, as muche as is
...possible for thee to consider. For as it is
...in verpe dedde, no hearte is sufficient to
...comprehende, but as muche as we maye
...gather of thinges that we haue read, and
...haue heard by darke parables, let vs con-
...ceiue

The restitution

celue in oure mindes a certaine science
opinion of it. There is spoken of it in
certaine place: That sorow, sadnesse, and mourning
shall flie from thence. What is more
happie then this life, what is more plea-
saunt, wher ther is no feare of povertie,
nor of sickenes, no mā doth hurt wrong-
fully, nor taketh, no mā is angrie, no man
ennieteth, no couetousnes enflameth, no
hunger of meate toucheth the dealie, no
ambicion of honour or power puffeth up
any mā, but al spottes of vice be walther
away, and cleane extind, peace and glad-
nes haue dominion, al thinges are in rest
and quiet, continual brightnes and light,
not this that is now, but so muche more
shining & clearer than the sunne in com-
parison to a candle, there is no night, no
darkenesse, no concourse of cloudes, no
sharpenesse of heate or colde, but suche a
tēperatnes of thinges, as only thei know
that are worthe to enioy the same, there
is no old vnweldy age, nor no misery of
age, but euery corruptible thing is banis-
hed, and the glorie of incorruption doeth
raigne ouer al. Aboue this is it, to be as-
sociat into the company of aungels, and
to enioy the felowship of heauenly po-
wers

Of a Synner.

bers. But aboue this glory and al such
other is it, to attein to the vnspeakeable
beholdynge of our Lorde Iesu Christ, &
to be lightned with the bright beames of
his maiestie, suche as no tongue can tel.
But lest the sodaine heaping vp of these
things might dase the sight of thy minde
I shall prouoke the litle by litle to com-
prehende the same. Looke now vpon thes
heauen that is ouer vs, and extende thy
thoughte a litle yeat aboue the same
Heauen, then considere the chaunge, and
transformation of euery creature, for it
shal not continue still in that qualite it
is in now, but shalbee transfourmed into
another farre brighter, and fairer almo-
che as Golde is brighter then Leade. S.
Paule doeth teche vs that these things
shalbe, where he saith, that the creature
shalbe deliuered fro the bondage of cor-
ruptio. For now being subiect to corrup-
tion, it suffreth many things, which our
bodies suffre of necessitie: But then whe-
n hath cast awaie al frailtie, and corrup-
tion, it shalbe beautified with vnspeaka-
ble fairenesse, and after the resurrection
shal receiue immortalite: for which cause
euery creature shalbe refourmed into a

The restitution

celue in oure mindes a certaine science
opinion of it. There is spoken of it in
certaine place: *That sorrow, sadness, and moun-
rynge shall flie from ibence.* What is more
happie then this life, what is more plea-
saunt, wher ther is no feare of povertie,
nor of sickenes, no mā doth hurt wrong-
fully, nor taketh, no mā is angrie, no man
ennieteth, no couetousnes enflambeth, no
hunger of meate toucheth the dealie, no
ambicion of honour or power puffeth up
any mā, but al spottes of vice be walwed
awaye, and cleane extind, peace and glad-
nes haue dominion, al thinges are in rest
and quiet, continual brightnes and light,
not this that is now, but so muche more
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parison to a candle, there is no night, no
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sharpenesse of heate or colde, but suche a
tēperatnes of thinges, as only thei know
that are worthe to enioy the same, there
is no old vnweldy age, nor no misery of
age, but euery corruptible thing is bani-
shed, and the glozie of incorruption doeth
raigne ouer al. Aboue this is it, to be as-
sociat into the company of aungels, and
to enioy the felowship of heauenlye po-
wers

thers. But about this glory and al such
other is it, to attaine to the vnspeakeable
beholdynge of our Lorde Iesu Christ, &
to be lightned with the bright beames of
his maiestie, suche as no tongue can tel.
But lest the sodaine heaping vp of these
things might dase the sight of thy minde
I shall prouoke the litle by litle to com-
prehende the same. Looke now vpon thys
heauen that is ouer vs, and extende thy
thoughte a litle yeat about the same
Heauen, then conside the chaunge, and
transformation of euery creature, for it
shal not continue still in that qualite: it
is in now, but shalbe transfourmed into
another farre brighter, and fairer almo-
ste as Golde is brighter then Leade. S.
Paule doeth teche vs that these things
shalbe, where he saith, that the creature
shalbe deliuered fro the bondage of cor-
ruptio. For now being subiect to corrup-
tion, it suffreth many things, which our
bodies suffre of necessitie: But then whe-
n it hath cast awaie al frailtie, and corrup-
tion, it shalbe beautified with vnspeaka-
ble fairenesse, and after the resurrection
shal receiue immortalite: for which cause
euery creature shalbe refourmed into a

The restitution

better state, ther shal then be no discord
any where, but all agreement, all saintes
shalbe in coucorde. There shalbe no feare
of the Deuil, no lying in wait nor trap-
nes of euil spirites, no daunger nor feare
of Hel, no death of bodie or soulle, but
all feare shalbe driuen awaie by the gifte
of immortalitie. Like as a kinges childe
th... firste is geuen to bee nourished in a
poore cottage with vile meates, and also
liueth in awe, and feare of his maisters,
and teachers, by reason that his first age
holpen backe with the batle of streighte
discipline, mighte make his nexte bigger
age more laudable and seemyng to suche
parentage. But when the time shal come
that he shal entre into the Court, and to
the gouernement of the realme, and take
in hande the sceptre of his fathers rega-
litie, sodainly casting awaie all his vile
apparaile, is transfourmed into princely
robes, & attired like a king, with bright
Purple, and shynyng Diademe, magni-
fied with the ambition of his Ministres
encreasynge daie by daie in the honoure of auc-
thoritie, and so is wholly altered, and as
it were made an other man from that he
was: Euen so then after soche a like sort
shall the chaunge, & imitation of saintes
be

Of a Synner.

be made. And that thou maiest perceiue
that al thys my talke is not a vaine pōpe
and ostentacion of woordes, lette vs cast
our eyes to the mounteine wherin Christ
was transfigured, & beholde the bright-
nesse of his bodie wherewithal he shined
then when he was transfigured, and yet
not thus shal we finde al the glorie of the
next worlde manifest vnto vs. For that
transfiguration was not made so moche
as the truth of the thinge in the next
worlde shalbe, but asmoche as the pies of
his weake disciples then beholding him
for that time, coulde beare. For so the
Gospell sayeth, that hys face dydd
shine like as the sonne, but the glorie of
our incorruptible bodie, shal not onely
cast furth so muche brightnesse, as pro-
ceedeth from this corporal light, nor such
a light as our mortall eyes can now re-
ceiue: but there shalbe so greate a bright-
nesse of the glorie to come, as our corpo-
ral sight cannot susteine. wheras it didde
susteine that was shewed in the transfi-
guration vpon the hille: wherby is de-
clared that somuche was reueled as our
mortall eyes coulde beare, and yet they
bare it not wholly, but as he saith, they

The restitution

fell grouelpng to the grounde vpon their
faces. Then furthermore, if any manne
would vouchesafe to bring the into a co-
pany of menne whiche sitte appareiled in
Golden stoles, in the midst of whom,
 sitteth one shynng al in Purple, Pear-
les, and precious stones, and would pro-
mise the that thou maiest be associate to
h most honorable assemblie, woldest thou
not doe al thinges, proue, & suffre al thin-
ges to attaine thesame? Now therefore
open the Heauens in thy vnderstandng
and beholde that heauenly company, ap-
pareiled not with Golde, Pearle, or pre-
cious stone, but with the merites of righ-
tiousnesse, shynng brighter thē the ser-
res, clerer then the Sunne: And beholde
there an assemblie, not onely of men, but
also of Aungelles, Archeaungels, Thro-
nes, Dominations, Principates, & Po-
testates. As for the Kinge that sitteth in
the midst of them, no speche can suffice
to speake: That comelinesse, that beauty
that power, that glory, that maiesty, that
magnificēce overcommeth al eloquence,
passeth al vnderstanding of mannes wit.
What shal we saye? shal we exclude, and
banishe our selues from al this inestimable

Of Symmer.

ble goodnesse, in that we will not take a
little labour, & forsake the flattering en-
ticementes of our lust for a small time:
¶ If we shoulde be daieily tormented, and
suffre the very peines of Hel for a short
time, for this ende that wee mighte see
Christ comming in his glorie, and be as-
sociate to the numbꝛe of his most blessed
saindes, were it not mete for vs to suffre
all kinde of heuinesse, to be partakers of
so great goodnesse? Heare what blessed
S. Peter saith. *It is good* (saith he) *for vs*
to be here. Then if he seeng but a slender i-
mage of the glorie to come, did cast soden-
ly all thynges out of his minde, raiused
with the sweetenes of the vision that he
saue: what woulde he saie that shoulde
see the very face of these thinges it selfe
as it is in dedde, that is to saie, then whē
the court gates of heauen shalbe set wide
open, and the king of heauen shall reuele
himselke, not thꝛough a Glasse, and as it
were in a darke riddle, but face to face,
not to be seen onely by faith, but in his
owne forme, & liknesse as he is: some fo-
lish men thinke thei haue al their hartes
desire, if thei escape onely the fire of hel,
but I saie, that to bee remoued and caste
out

The restitution

out of this glorie is greater tormente,
then the fire of Hell. And I thinke the
paines of hel be not so greuous, as those
be wherby thei be tormented that be put
from the sighte of G:D:D. This beleue
me is the greatest of all peines, this one-
ly ouercometh the peines of Hell. If we
gase, and merueil when we see an earth-
ly king going into his princely Palace,
with his Lordes, Barones, and seruantes
waitting vppon him, and call them
happy, and greatest menne, whome wee
see nearest to the Kinges side, and thin-
ke our selues unhappie, if wee canne ob-
taine no place among the, knowing that
all these pearthly thinges be vncerteine
not to be trusted vnto, both by reason of
civill warre, and also for craftie treason
and for priue enuye, and ambitione, and
especially for this, that all these of their
owne nature bee vayne, fraile, and will
sone decaie, yet howsoever thei be, either
thei engendre or bring griefe, to them
that fal from soche estate. How shal not
we bee moche more grieued if with thys
Kinge that possesseth not a parte of the
earth, but the whole circle of the earth:
Yea, that holdeth the whole pearthe

Of a Symmer.

In hys fistte, and measureth the Heauen
with the Balme of his hande, that bea-
reth all with the woorde of his power,
of whome all nationes bee reputed as a
thing of noughte, and as the byle spittle
of ones mouth: ¶ If with this king I saie
when he beginneth to distribute eternal
honoures, we haue no place, and be co-
sumpted in no numbrie of ministres with
hym, shal it not bee more greuous then
alother peines? Thou wilt perchaunce
saie, it shall suffice vs to escape the fire
of Hell, although we be not worthie to
the sight of so greate a Kyng. What is
more unhappie, and more wretched then
that soule to whome this shall suffice?
This King of whome we speake, thinke
not that he will come in Chariottes or
Mules, or in Waggones of Golde, or
clothed in Purple, or Princelie Dia-
demes, whē he shal come to iudge: But
heare howe his comminge is spoken of
before of the prophetes, as it maie be de-
clared of men. One of them saith thus.
GOD shall come manifestlie, our GOD, and shall
not keepe silence. The fire shall burne before hym,
and aboute hym a myghtye Tempeste. He shall call
the Heauen from aboue, and the yea the to trye

The restitution

and discerne his people.

An other Propheete that declareth vnto vs the kindes of fethers : This is Esaias. Heare what he saith.

Beholde, the cruell daye of the **LORDE** cometh, the day of angre, and furie, to make the whole earth a deserte, & to destroye all synners therein. For the Sterres of heauen, and the brightnesse of them shal cast no lycht, and the Sunne shalbee darkened in hys vprisyng, and the Moone shal not geue her lichte, and the Sterres shal fall from Heauen, and I will visite the mischiefe of the whole yearth, and the wickednesse of noughtryme, & I will destroy the blasphemie of thynfaithful, & pul down the pride of the proud harted, & thei that shal be left, shal be more precious then Golde, that is tried with the fire, and a manne more precious than the Saphyre Stone. For the heauens shal tremble, and the earthe shalbee moued from her fundacion, for the furie of the angre of the **GOD** of Hostes, in the daye when his furie shal come. **And againe he saith.** Esai xxiii. The windowes of Heauen shalbe opened and the fundacions of the grounde shalbe moued, the yearth shalbe shaken, the yearth shalbe amased, the yearth shalbe brosed, the yearth shal stagger like a droncken man, and shalbee taken awaie as a tent that is pitched for one night, and the iniquitie of it shal presse it doune, and it shal fall, and can-

Of a Synner .

arise againe, and GOD shall extend his hand
ouer the armie of heauen aboue, and ouer the kin-
ges of the yearth, and they shalbe gathered together
as prisoners tied in cheines, and shall shutte theim
vpe in a strong pryson. And Malachias saith
agreing to this. Malac. iij . Beholde the
almightie LORDE shall come, and who is hable to
susteine the daie of his commyng, and to abide the
sight of his face? For he shall come like the fire of
a fornace that is blowen, and lyke a Fullers herbe,
and he shal sitte blowyng, and poungyng as it were
Golde, or Syluer . And in an other place he
saith. Beholde the daie of the LORDE shall come
burnyng lyke a fierie ouen, and all straungers, and
all workers of iniquitie, shalbe like the stubble, &
that daie that he commeth shall burne them vpe
(saith the almightie LORDE) and there shalbee
left no roote of them, nor branche. An other also
(bepng the man of desires) saith thus .
Dam. viij And behold I sawe the throne sette, &
the olde aged in daies sitte downe, and his apparrel
white as snowe, and his beares like white wolles:
his throne like a flambe of fire, and his wheelles like
a burnyng fire, and as it were a floud of fire, ranne
before him, the iudgement was appoynted, and the
bookes were opened. And a little after he saith
And I sawe in a vision on the night, and beholde
the Sonne of man came with the cloudes of heauen

D.v.

and

The restoration

and came euen vnto the olde aged in daies, and in his sight thei offred him, and to him was geuen rule and honour, and the kingdome, & all people, all Trybes shall serue him, and his power euerylastyng shall neuer passe, and his kyngdome shal neuer be corrupted. My Spirite trembled, and I Daniel was afraied in my dulnesse, and the visions of my bed did trouble me.

Therefore when these thinges shal begynne to be doen, wout doubte the gates of heauen shalbe set open, yea rather the heauen shalbe taken awaie, euē as it wer the vailes of a Tabernacle whē they bee gathered together to be repaired, and amended better thē thei wer before. Thē shal all men be full of feare, dreade, and trembling, then also shal the very Angels shake for feare, and not onely the Angelles, but perchaunce the thrones also, the dominations, the principates, and the potestates, for that is mente by this that God saith. The powers of heauen shalbe moued for thei be felow seruantes with them that shalbe iudged, and shal geue account of this life. As among the temporal iudges of this world when one citie shalbe iudged, all the rest feare, & tremble, although they stande in no daungier: how moche more when the whole

Of a Synner.

Whole vniuersal world shal come to iudgement, to be iudged of that Iudge, that needeth no witnesse that seeketh no prizes, that admitteth no oratours, but all these sette aparte, he himself discouereth and sheweth abroad bothe deedes, woordes and thoughtes, and euery thing as it were printed in certeine tables: Hee laieth open before the eyes of them that did them, and of them that stande by: Howe shall not euery creature then shake, and stande in greatte feare. And if then the floodde of fire didde not overflowe the worlde, nor the terrible aungelles assiste God, & if there were no face and horrible sight of tourmentes, but onely this, that if men were called furth before the king and some should be accompted woorthie praise, and honour, and other with shame, rebuke, and confusion, objected oute of sight. If men should onely suffre this kinde of punishment, would not it in a maner exceede al the peines of hel, that other men receiuing rewards of the king thei had deserued shameful repulse with confusion? how greatte peine this is, although my wordes cannot fully teache it now, yet when it shal come to experience
of

The restitution

of matter in deede, then wee shall plainly knowe it, because wee shall painfully feele it. Add also to al these, the sorowes of the tormentes, and not onely the confusion, and shamefull reproche, but also, put before thine eyes the waie that men be drawen to the fire, & peines, thynke vpon the cruel, and horrible ministres of the peines, that throw doune headlinges sinners into al kinde of tourmentes, and that thesame time that other whiche liued wel are borne vp by the most clere & pleasaunt aungelles, before the high seat of the eternal king, & are rewarded with crownes of glorie, and immortal rewards. Al these pertaine proprely to that day, iudgement and time, but what shall follow thys, what speche can declare? what pleasure, what mirth shall it be to be alwaies wth Christ, whē the soul returning to his propre nobilitie shall begin with boldenes and gladnesse, to see almightie God? the greatnesse of that ioie can not be expressed.

The Soule triumphethe, not onely for the ioie it presently feleth, but moche more for that it knoweth no ende of her blessed state. And although that ioie, and gladnesse,

Of a Symmer.

gladnesse no tounge can tell, no thought
conceiue, yet I shall doe my endeouour to
shewe it the as I can stendely, and as it
were looking vpon a shadow of thynage
to come. Let vs aske, if ye thinke it good
of them that enioie at this presente, the
goodes, and delites of this worlde, that
in honour, and power bee glorified, with
how great gladnesse are they lifted vpp
for these, with how great delectaciō, and
and voluptuousnes are they rauished, in
somoche that sometimes they thinke the
selues in heauen, and not vpon earth. &
this they doe, when they knowe certainly
that these be not the goodes permanēt,
and perpetual, but sie awaie faster the
dreme, or if it chance that they remaine a
while, & do not forsake the litle time of
this present life, what felicitie, what glad-
nes is thoughte to be in the: Therefore if
these fraile, & corruptible thinges bring
so moche ioye to men, what ioye shal we
thinke their soules fele that are comēd to
the heauenly, & perpetual goodes, where
in bothe the qualitie, and quantitie is so
diuerse and so excellent aboue these, that
are thought gooddes in this life, that as
yet they neuer came to any mans sight,
nor

The restitution

no: to any mans hearing, no: neuer shal
ascende into any mans thought, for nought
as a childe is in his mothers wombe, so
be we in this worlde, and as it were shut
vp in a corner, or darke dungeon, cannot
beholde the light of the worlde to come,
no: the libertie of the soule. But when
y^e time shal come that this present worlde
(as our mother) shal labour on childe
and shal bring vs furth, whom she hath
receiued into the light of the next worlde
if thee be deliuered of any vnperfite, and
deadde chylde by reason of their sinne,
thei shal goe from darkenesse to darke-
nesse, and from painfull streightnesse, to
more painfull streightnesse. But those
she bringeth furth perfect, and like to the
kings image, she offreth them as noble
childe to their father, to be placed wth
Angelles, and Archangelles. For this
cause I praise the mine owne frende, doe
not runne to that parte, wher the visage
of thy soule, and the Kings Image be
corrupted, and the worlde at the last ende
shal cast the out as a dead childe, but re-
paire in the thy fathers Image betimes
restore again that comelines, and beauty
of vertue, that thy father maie knowe
the

Of a Synner.

amongst his children.

The beaultie of the bodie, **G D D**
the enclosed it, within certaine sure,
and naturall boundes: But the beaultie
of the Soule hee made it free, and
bounde with no necessitie, as being farre
better then the beaultie of the bodie, thys
beaultie of the Soule is in our owne
power, and libertie, and being vnder the
Ordinaunce, and Commaundement of
G D D, yea it is putte in our owne han-
des, and power. For if **G D D** also
hadde permitted the power of our cor-
porall beaultie to our owne wylle, and
Libertie, wee shoulde euer haue beene
in superfluous care, and should haue oc-
cupied all the time of our life in thinges
that profite nothing. Whereby the trim-
ming, & decking of our soule, must nedes
haue been neglected.

For euen now when there is no po-
were in vs to make any beaultie in our
bodie, yet we labour about it, and studie
for it, to sette furth the beaultie of it by
all meanes we canne, by colours by pein-
ting, by plecting, and setting of heares,
by rolling, and casting of piers, by varie-
tie, facion, & sumptuousnes of apparail,
1107

The restitution

And by diuers other new founde waies
meanes. But how muche more were it
conuenient to bestow all this labour vpon
the decking of our soule, where is true
beautie, and in our power also daylye to
make it fairer, if we wil: yet we contrarie-
wise spende all the time of oure life in
trimmynge and setting forth the handes
made in diuers ornamentes, leauynge her
maistres like a vile slaue, foule, filthie,
rustie, y^e p^rseuered and shamefull.
Where as for this cause God did exclude
vs from the care of the body, and enclosed
the beautie thereof within certayne
naturall limites that we shoulde not be-
ing occupied with superfluous cares,
neglecte the trimmynge of oure soule,
whose forme and beautie althoughe it
came to extreme deformitie, yet by oure
labour and diligence, it might be resto-
red to mooste excellent fairenesse, and be
brought to suche a brightnesse, that not
only it shoulde be merueiled at of al good
men, but loued & desired of the king of al
men. As the prophet in the Psal. saith
to the same. *And the king shal desire thy beau-
tie.* Wee see it come to passe oftentimes,
that among these commune women that
lyue

Of a Symmer.

in brothel houses, if any of them be
made faire and beautifull in face, she
for her beauties sake taken of some
good man into the honestie of mariage:
howe much more doeth God not de-
spise and contemne the soules, that from
heavenly chaste nobilitie, by the de-
vils tyrannie, is fallen into the Actes
and brothell house of this present life.
Thou shalt find that **¶** Prophets also
have used these exaples when thei speake
of Hierusalem. For she became a strompet and
fell into a newe kinde of harlonye. As **Eze-**
chiel declareth sayinge: To all commu-
nities women rewardes be geuen, but thou geuest re-
wardes to thy lousers, and the thing is peruerred
in thee against the maner of all other women.
And an other Prophet saith: Thou diddest
sit in the waie lookinge for men as a desolate
cove. Yet God calleth againe this same
that hath so farre passed all honestie for
the captiuitie that she suffered was set,
not so muche for her punishment, as
for her amendment. For if God would
haue punished and destroyed them, he
would neuer haue called them home
to their countrie againe, nor haue ca-
lled their citie & temple to haue bene

E.i.

The restitution

With more glorie than it was before.
For he saith: The glory of this last house pa-
seth the first. Than if God excluded not
her from penance, that so often hadde
doen fornication: Muche more wyl he
reduce thy soule, that is fallen now the
first time. No man amonge al these car-
nal louers, yea, though he raged neuer so
much, can be so hote in the loue of his
swete hearte, as God is inclined to the
loue of our soules, whiche thou mayest
perceiue of these thinges, that be daylye
doen, and of holy scripture likewise, loke
at least in the beginning of Hieremye vpon
such thinges as he spoketh of the Lord,
or els in other Prophetes, after what
sort when he was contemned of his pro-
ple, yet he returned to theim againe, and
for verge loue folowed theim that fledde
from him. This is that, that Christ spea-
keth of in the Gospell, where he saith:
Thou Hierusalem, Hierusalem, thou killest the
prophetes and diddest stone theim that be sent vnto
thee, how often would I haue gathered thy children
as henne gathereth her chickens vnder her wynges,
and thou wouldest not. And S. Paule writ-
eth thus to the Corinthians. God was in
conciling the world, not imputing their
sinnes

comes to them, and hath putte in vs the word of
 reconciliation, for we vse an embassage for Christ,
 as if we were God, exhorting by vs, we beseeche you
 and for Christes sake be ye reconciled to God.
 Let vs thinke that this is also spoken to
 vs, for not onely lacke of faith, but also
 corruption of life causeth these cursed
 enimities betwene God and man. For
 the Apostle saith: that the wise dome
 of the flesh is enemy to God. Let vs de-
 stroie therefore this wall of enimitie, and
 make our selues a waye of reconciliati-
 on to God, that God maie be made a-
 gaine amiable to vs, and desirous of vs.
 I knowe thou merueilest muche of Her-
 miones beautie, & thou thinkest nothing
 can be founde like in all the earthe to
 her fairenes. But if thou wouldest my
 friend, thou mightest be much more beau-
 tifull and fairer than she is, as golde is
 fairer than miter. If so many be rauished
 with the beautie of her bodie, and there-
 fore be enflamed for her: Howe muche
 more clearenesse thinkest thou is in the
 soule? Whiche if it were printed and set
 forth to the shewe of all the beautie of
 her owne nature, howe louely and amia-
 ble should it be to all men? For the sub-

Staunce of bodelpc beantie consisteth
in nothing els but in flemc, in bloude, in
coler, and melancholy, whiche all be ga-
thered of the corruptible iuce of oure
meates. Thow these the rounde circle
of the eyes doeth shyne, the rednesse of
the cheekes is painted, and all the light
is anozmed, and except thei be daile wa-
tered with suche licoure ascendynge by
the vaines from the fountayne of the li-
uer: By and by the skinne withereth,
the eyes wareth holow, the rednes decay-
eth in the countenaunce, & al the fauour,
and comelinesse goeth cleane awaie. But
if thou wouldest consider, what thinges
be couered within that skinne, what
thinges lie hidde within the nose, with-
in the throte and bealpe, whiche none
seeme faire to thee. Thou wouldest bold-
ly pronounce this beantie of the bodie,
to be nothings els but a painted graue.
whiche appeareth faire to men without,
but within is ful of filthe & corruption.
Moreouer if thou sawest flemc or spittle
lying vpo thy cote, thou wouldest abhorre
& wouldest be lothe to touch it with thy
fingers ende, & tourne thy face awaie:
Why than dost thou loue and desier the
cel-

cellers and storehouses of suche corrupt
seme, yet the beautie is not of that sort.
For as muche as heauen is fairer than
earth, so much doeth the beautie of the
soule exceede the fourme of the moste fai-
rest bodie of all. And althoughe no man
can see the soule naked from the bodie,
yet I goe aboute to expounde to thee o-
therwise, the beautie of it by her ver-
tues. Yet is it sufficient to rehearse the
wordes of Christ, where he saith, that
they shalbe like the Angells of God. And
if there be so muche difference in bodie
betwene them that be more subtle and
light, and those that seeme heuier and
grosser, for example, as heauen is better
than earth, fier than water, & stars clea-
rer than stones, as the raine bowe fairer
than al flowers: what would we saie if it
were possible to see with oure corporall
eyes the beautie of the soule? Would ye
not laugh at all these thinges of earthe-
lye substance that we haue alleged for
the example of beautie? I beseeche you
therefore let vs not cōdemne such a blef-
sed beautie, but let vs not neglecte this
precious treasure that is in vs, specially
seeing that we maie retourne easely & re-
paire

The restitution

patre the beautie of our soule with litle labour. As soone as thou shalte conceiue the hope of thinges to come, and shalte loue them, by and by thy soule commeth to her beautie againe. For S. Paule saith: The short lyghnes of our tribulation in this resent life, worketh the eternall weight of glorie in tyme to come, in vs that loke not to thinges we see, but to thynges we see not. For thinges that be seene be temporall, thynges that be not seen be eternall. Than if S. Paule call tribulation light and easie, for this respect, that we loke not to thinges that be seene, but to thinges that be not seen: Howe muche more light and easie shall it be for thee to cease and abstaine from the foule burden of vncleane fornication? For we doe not nowe prouoke thee to those labours and perels, or rather to those daylie deathes, that the apostle suffered, or els to persecutions and beatynges, or to chaines, prisons, or to the contempt of this world, or to hungre, nakednes & muche watching, or to perils in iournies and shipwakes, or to perils of theues, of Iewes, of false brethren, and to suche other agonies as the Apostle sustained: None of all these we require of thee nowe, but onely this we

Of a Symmer.

he beseeche thee of, that leaping this most
harmfull bondage, thou wouldest re-
turne to thy former libertie, conside-
ringe the payne that foloweth riot, and
the glorie that is reserued for vertue.

It is no meruaile, if they that beleue not
the resurrection to come, care not how
they liue, feare not the latter iudgement,
and haue no compunction of hearte, nor
remorse of their synne. But for vs that
see thinges to come surer than thinges
present, to doe so unhappelpe, & to beleue
so wretchedly, as to take no remembrance
of the iudgement to come, but to fall into
the bitter contempte of it, it is extreme
madnes. Nor there can be no synne com-
pared to this, that we whiche beleue are
like to them that beleue not, & yet there
be no small nombre of them found, that
be excellēt in many vertues of the soule.
Than what excuse, what comfort shall
we haue, if these infidels be brought as
an exāple against vs in the daye of iudge-
mente. We see moreover, many mer-
chautes suffre shipwrake and lose all
their substaunce, and yet sitte not still for
all that discouraged, but auenture againe
the same waye, and exercise the same

The restitution

trades, and thei suffered all these damages not by slouthfulness of their mynde, but by the violence of the wind. But we that be certaine of the ende of thinges, & knowe perfectly that if we wil we may escape both shipwreake & also daunger of our soule, for what cause do we not haue our old exercise of vertue, & repaire with diligence, that we omitted by negligence? But we lie wide open, ydle and slouthful, plattning our ydle fingers before our breste, and would to God thei wer ydle, and not occupied in our owne destruction, whiche is a point of euident madnes. like, as for example, if a man woulde let go his aduersarie that robbed & wounded him, and tourne his hande against him selfe and smite his owne head. The Denell did strike and hurt vs, we ought therefore to rise and withstande him againe. For being ones cast downe not to rise againe from the grounde, but to cast thy selfe headlonges further and further, that is, to helpe thine aduersarie and to fauour his parte. Blessed Dauid fel the same fal that thou doest now, & not onely that, but added therto a more greuous sinne. For he sponed murdye with his aduersary.

mery, & to what this? did he lie still? did he
 not arise & withstande his aduersarie a
 game, and so did ouerthrowe him, that
 euen after his death his merites did pro-
 fitte his posteritie? For Salomon when
 he hadde committed that horrible synne,
 and was worthe a thousande deathes,
 yet for Dauids sake God saied he would
 graunte him his kingdome to be whole,
 sayinge thus: I shall deuide thy kingdome out
 of thy handes and geue it to thy seruant, howe
 in thy daies I will not do it for David thy fa-
 thers sake, but I shall take it out of thy somes han-
 des. Also Ezechias when he came into ex-
 treme pael, although he were him self
 a lust man, yet was he deliuered for Da-
 uids sake. For thus he saied: I haue heard
 thy praiser, and haue seen thy teares, and loe I haue
 bealed thee, the third day thou shalt ascend vp to
 the Lordes temple, and I shall adde to thy daies
 xv. yeares, and also I shall deliuer thee out of the
 king of Assirians handes, and shall defend this
 citie for myne owne sake and for David my ser-
 uant. Thou seest nowe what a vertue is
 of penauince, and what a merite cometh
 of conuersion? But if he woulde haue
 thoughte as thou doest nowe, and haue
 saied it is impossible for God to be mer-

that vnto me, he hath fauoured me mer-
 cifully, he hath geuen me the grace of
 a prophet, and the magnificence of a king,
 and deliuered me from innumerable pa-
 rers, howe can I? When after all
 these greates benefites I haue fallen and
 offended him in the greatest crimes of al,
 obtaine any mercy at his hande? If Da-
 uid had thought thus, he shoulde haue
 losse all the benefites of God bothe first
 and last. Not onely the woundes of the
 bodie, but of the soule also if thei be neg-
 ected, be causes of deathe. But we be
 such fooles, that if any wound chaunce
 our bodie, by and by, we lape a plaster
 o it, but for the woundes of the soule
 we seeke no surgean, nor care for no pla-
 ster. And amonge the woundes of the bo-
 die there be many that be vncurable, and
 yet we dispatre not by and by, but with
 all diligence doe what we can, and al-
 though the surgean tell vs, that suche
 kind of woundes can not be healed with
 any surgerie, yet are we instant vppon
 him, and beseeche him to seeke out some
 comfort at least, or some ease for oure re-
 lease. But as for the woundes of the
 soule, where there is nothing vncurable
 for

Of a sinner.

In the soule suffereth no necessitie of nature, as though it were a straunger to us, so neglect it, we so dispaire, we so cut from vs all care & prouision for the healethe of it: and where the nature of the disease necessarilie engendreth dispaire, there we as though it did set vs in good hope, let for no labour, but put to al our diligence. Here contrariwise, wher there is no necessitie to dispaire, as though all hope of healethe were gone, we neglecte the matter, and careles take no thought for it. Thou seest howe peruersely our loue is set more vpon our bodie than vpon our soule, like ignoraunt fooles not knowing & if we neglect the soule, the body also can not be saued. For the soule was not made for the bodie, but the bodie for the soule, the he that neglecteth the principal, and onely cherisheth the inferiour, confoundeth bothe, but he that obserueth the righte order, makynge muche of the first, althoughe he neglect the second. yet by the saluaciō of the first, the second also shalbe saued, whiche thing to be true, our Lorde and saulour teacheth, saying: Feare not them that may kill the body, but the soule they be not able to kill. But rather feare hym that

The restitution

not hath power to send both body & soule into hel
Doest þ thouke we haue done something?
thinkest thou we haue satisfied thee, that
no disease of þ soule as vncurable ought
to be dispaired: or is it necessary to bring
more reasons, and to confirme the same
thing more waies? Although thou shouldest
dispaire of thy self a thousand times
yet will we neuer dispaire of thee. for
we do not that our selues, for which we
dispraise other, although it be not al one
thinge for a man to dispaire of him selfe,
and for him to dispaire of another. for
he that dispaireth of an other, maie be
pardoned, but he that dispaireth of him
selfe, can haue no forgeuenes, because the
one is not maister of another mā's mind,
the other hath his will and purpose in
his owne power. We therefore dispaire
not of thy reuerynge to the former state
of thy life, and to these vertues, whiche
we haue knowe to haue bene in thy soule.
But yet heare me one thinge more. The
A. n. i. u. i. t. e. s heard the Prophet saie preci-
sely and threthen: Yet forty daies, and Ni-
nive shalbe destroyed. for al this thei were
not utterly discouraged, although thei
hadde not confidence p. n. o. u. g. h. t. , that God
might

Of a sinner.

might be intreated, to doe againe
some worde, whiche was absolute
spoken & pronounced, without anye con-
dition of forgettuenesse dependynge there-
vpon: Yet thei did flee for refuge to pe-
nitence, saynge: Who knoweth whether
God wil repēt him or no, and be intrea-
ted to hold awaie this plague that he hath
spoken to bring vpon vs? If these bar-
barous men and vnlearned coulde haue
so muche vnderstanding of Godes good-
nes: ought not we to haue muche more
that be brought vp in holie scriptures,
be not ignoraunt of suche like examples
shewed before, & haue learned many other
like thinges contained in the scriptures,
either in plaines of wordes, or in experts
inter of deedes? Almighty God saith:
*My counsailes be not lyke your counsailes, nor
my ways be not lyke your ways, but as much
as heauen is distant from earth so much my
thoughtes be distant from your thoughtes, and
my counsailes from your counsailes.*

Than furthermore, if we receiue our ser-
uautes that perchaunce offend vs whē
thei promise to amende them selues, and
call them to thei former place againe,
and oftentimes after their great offence,
for

The restitution

for that thei haue reconciled them selves
we put more trust & confidence in them
than we did before: Will not God much
more doe so to vs? If God had therefore
creat thee, to punish thee, thou mightest
well haue dispaired and doubted of thy
saluation. But if God through his own
goodnes, haue made vs onely for that we
shoulde enioye his eternall goodes and
rewardes, and al that he hath doen from
the beginning of the worlde, til this pre-
sent time, he hath therefore doen it and
procured it for this ende, that he mighte
saue vs by his merites: what cause is left
for vs to doubt any more or to dispaire?
But thou wilt say, we haue so vehement-
ly offended him, as neuer no man did so
offend. So muche the more vehementlye
and speedelye shouldest thou doe satisfac-
tion, and do penance for thy fault, and
quickelye forsake those actes that God
was offended withal. A gentle and noble
heart is not so much offended wth the in-
iurie of a greuous fault, as it is with the
contempt to make amendes. To fall in-
so spynne is a point of a mans infirmitie,
but to remaine in spynne, is a point of the
Deuelles obstinacie. See howe God by
the

Of a sinner.

The Prophet reproveth this more than
that sayinge: And I sayd when she had done
fornication, after all this, yet convert vnto me, and
he is not converted. And againe in anothe
place. In all these things Iuda that hath so ga
in of order is not converted, but as yet his hand is
loose. Other times after he hath by his
Prophet rebuked the synners of his peo
ple and they haue promised amendment.
they praye how louingly he accepteth the
conversion of synners, saith thus: Who
will graunt their heart to be so set that they will
fear and kepe my commaundementes all the daies
of their life, that it might be well to them and
their children for evermore. And Moses al
way praye to teache the people what God
requireth of men saith thus: Now Israell
what requireth thy Lord God of the, but to feare
thy Lord God, and walke in all his waies, and to
love him with all thine heart and all thy soule.
God therefore that desireth to be loved
of vs, and doeth all thinges for that ende,
and did not spare his onely begotten
sonne for our saluacion and for our loue.
he desireth (as I might saye) that by any
meanes, by any kinde of waie, we mighte
be reconciled vnto him: Howe will not
he most gladly receiue vs that be peni
tent

The restitution

ent and conuert vnto him, and lone vs
as his childreu? In what respecte thin-
kest thou, the Prophet sayed this: Tell
thou thyme owne synnes before that thou maiest be
iustified? Was it not for desire to cal vs a-
gaine to his loue, and to the inwarde af-
fection of charitie? For if a man loue his
frende, though he susteine muche iniurie
by him, peate his loue is not cleane tour-
ned awaie from his frende, and if hee re-
hearse his iniuries, and laie them to hys
friendes charge, it is certeine that he do-
eth it for no other cause, but that the re-
uynng of their loue shoulde be more ve-
hement, and stronger then it was before,
Then, if onelp the confession of synnes,
containe so moch matter of reconciliati-
on, how moche more trust shal we haue,
to be reconciled, if we wipe away our of-
fences, by the very works of penance that
folowe? If the case wer thus, that gods
will did stoppe those to retourne to their
former state that were ones fallen from
the right wale, either none, or very fewe
should entre into the kingdome of heaue
And euen our chiefe fathers, and whome
we haue most in admiratiō, we find were
such: as after the falle of many synnes
wer

Of a Synner.

restored again by grace to him.
And the also that vled vehemencie
in sinnes, when thei were tourued to
holmes, thei vled notwithstanding the
vehemencie stille, knowledgging
howe many thinges thei were bound
to almightie GOD, whiche thing
Christ in the Gospel taught speking to
Simon concerninge a certeine woman.
Thou SIMON this woman, I came into thyme
house, and thou gauest no water for my feete: But
this woman hath watered my fete with her teares
and wiped them with the heares of her headde.
Thou gauest me no kisse, but shee, sens I came into
thine house ceased not to kisse my feete. Thou hast
anointed my head with Oyle, but she hath an-
ointed my feete with an ointment. Wherefore, I
saye to the, many synnes are forgiven her, because
she hath loued moche. He to whome litle is
forguen, loueth litle. And he saied
to the woman: Thy synnes be forgiven the. For
whiche cause, the Deuill knowing, that
they whiche haue wroughte moche
ill, doe conuerte themselves to penance
thei doe it straightly, & vehemently, that
thei were rash in their sinnes, so they
might be circumspecte in the remedie, as
they shalful what thei doe: He feareth &
trembleth

The refuſion

embleth, leaſt any of them take hold
the firſt beginning of repentaunce. For
thei beginne ones, thei cannot be holde
backe, but bepng enflamed with the heat
of penance, as it were with a fire
make their ſoules more pure then tri
Golde, and by the remembraunce of
their guiltie conſcience, as it were with
a certaine backe winde blowpng behind
them, hope bepng the ſtreſſeman, thei are
brought to the haven of ſaluation, being
wel ware of their waie, by reſon of their
errour before: And for thys poyncte in
maner, ſeme to gooe before them that
neuer felle, in that thei are made more
ware and wiſe by their owne experience.
For I cannot telle howe we deſire more
earnestly thinges that we haue loſt, then
to get thinges wee neuer poſſeſſ.

Whelp as I ſaid before, we muſt be
ginne, for in this is all the difficultie, to
entre in at the firſt doore of repentaunce.
For in the very entrie ſtandeth our ene
mie blowing out threatenings, and ter
rors, and with all fierſneſſe, lettng
thepm to come in that woulde. And if
thou doe contempne the ſmooke of terri
bleneſſe, and the vayne myſte of his threat
nings

Of a Symmer.

ages, truelge he shal bee hable to doo
more, and thou passng on thy iorney
shalt finde thyselfe made more stronger,
thou shalt reioyce that thou haste overco-
me the terroure of thine enemye, & shalt
rather perceiue the course of thy con-
quest, euery daie more easie to perfourme.
So to then hardly, lette vs now entre
the Journeie of life, lette vs retourne
to the heauenly citie, wherein we be elec-
ted and appointed, as fre citizeines. The
gates of this citie desperation hath shut.
but hope shall open them, and sure con-
fidence, shall make the entrie large, and
wide. If wee contempne this, wee make
our selues guiltie, not onely of slouth,
but also of pride. For Lucifer was no o-
therwise made a Deuill, but because (after
his sinne, he vsed desperation, and
after desperation came into pride: Euen
so the soule, if it begynne to dyspaire of
saluatione, it regardeth not then after
what sorte, or into what vice, it caste it
selfe. It feareth to dooe, or to speake no-
thing that maie be contrary to her sal-
uation

And as we se often in them that bee
madde, when they haue ones lost the state

The restitution

of their right minde, then they feare no
thyng, nor bee ashamed of nothyng, but
are bolde to speake, and dooe whatsoe-
uer they list, though they should fall into
the fire, or into a deepe pit, they sicke not
nor pul not backe their fote: even so they
that be taken with desperatiō, are made
intollerable, & runne through the waies
of iniquitie, neither shame, nor feare let-
teth them, neither presente misery doo-
eth stoppe them, nor paine to come doeth
affraie them, onely deathe whiche they
cannot auoyde, endeth the executione of
their malice. Wherefore I most entirely
beseeche the, before thou be dronken with
the poison of this euill, to arise at laste,
and laie a waie this deuellish dronkenness
if thou canste not suddenly gather thy
spirites together by litle and litle, al-
though as mee thinke it were the easier
waie, to breake vp all at ones, and to cut
a sondre all the cables and ropes of thys
mischief together, wherewith thou art ti-
ed, and bounden, and to beginne a freshe
the exercise of penance, but if this waie
seme to harde for the, doe as thou wilt, &
as thou canste, onely take in hande the
beginning of a better life, and the desyre
of

Of a Symmer.

eternall Lyfe. Thus I pray the most
warrestlye, and for al those merites thou
ones flourishest in, desire the, and for that
libertie whiche thou ones hadst beset
the, let me ones again see the climping by
to the hill toppe of vertues, spare me that
love the with al my hart, spare al them
wounded by the, and by reason of thy
fall, are fallen theselues into sinne, spare
al the that despayre for thy desperation, &
thinke it impossible for them to run the
race of vertue, if they se not thee retorne
to it again. Loke vpon thyself I beseeche
the, in what heuynesse be al the cōpany o
the holy brethren, what gladnes, & reioy
cing is this to chynfelds, what a talke is
of the emōg the wanton, & riotous yong
men: what aucthoritie doth thy example
make among the to lie in the foule pit o
wher they sit: but if thou retorne again to the
way of thy former vertues, al these thin
ges shal turne to the cōtrary, our shame
& confusion shal sit to them, & we shal be
in muche ioy, & gladnes: in al the worlde,
we shal preche the victorie ouer lust, & le
chery, & write the crownes of thy triūph
for this is the gret & true victorie, that is
conquered after a fall, & is recovered after

The restitution

a chafe, And thus thou shalt not only at-
taine the merite of thine owne propre la-
bour, & amēdement, but also shalt receiue
reward for the saluacion of al thē that ta-
king exāple of thy cōuersiō, forsake despe-
ratiō & return to penāce. After this, ther
shalbe no man that falling into any kinde
of sin, wil not desire by and by to arise, &
make hast to reconer himself again. Con-
temne not I praye & these great gaines, &
kill not vs thy dere friendes with heauy-
nes, but suffre vs to breathe a litle, and
bryue awaie frō vs the cloude of sadnesse
that for thy cause hath ouer shadowed
vs. Behold, how we forgetting our owne
selues lamēt for thy fal, but if thou wol-
dest staie a litle, & lift vp thy loue to hea-
uenly thinges: thou shouldest bothe deli-
uer vs from these sorowes, and cause vs
thinke vpon our owne offences. That mā
made by penance reconer the beaultie of
vertue again, yea, & sometimes be made
more excellent then thei were before we
haue already declared by holy scripture.
Wherupon it cometh that commō womē
and Publicanes, receiue their heritage
of the kingdome of heauē, and many also
that were last are made first, yet wil I ad-
dome thinges that wer don sens we may

Of a Symmer.

canbie: wherof you are also a witness
Thou knowest the young man the sonne
of Urbane of the Province of Rhene
that was left an orphane of his parentes
but very riche in substance, in familie
in siluer, in golde, and possessions. The
young man, at the beginning contemned
all the pompe of arrogauce, and pride
whiche is wonte either to bee caught by
youth, or brought in by welth, forsaking
also the scholes of liberal sciences, trans-
posed himselfe to an humble life, to vili-
apparail, to a poore habite, departing to
the mounteines, and wildernes, and ther
exercised in strenghtnes of our philosophy
and religiō, farre about his age, through
the vertues of abstinence was not onely
made equal, but also did passe, and go be-
yonde the life of greates, and merueilous
men. After this (receiuing the sacrament
of holy Baptisme) did ascende more, and
more to the increase of al vertue. All men
were glad, and reioysed, and praised god
that he (borne in so great Riches, and so
noble a stocke, and as yet a young man,
and of the first age, sodeinly treading vn-
der foote al vanitie of temporal life) desired
to ascende to the perfection, and height

The restitution

of eternall life, when he had been practised in these exercises, and was meritorious in the sight of all men, certaine corrupt men, that were next of kinne to him by lawe of cōsanguinitie, began to come to him, at first beginning onely to visite him, after that by cōtinuance of cōmunication, called him backe again to those thinges which he had despised, and contemned before. At last (casting of all that Philosophie he practised before) wente down fro the mounteins to the citie, the carried on horsebacke throughe the midst of the Towne, goyng with a garde of waiters, and lackeis about him, as it were flying through the Citie, and triumphing, began to bee ambitious of honours, the bridle of Chastitie, was likewise lette loose, whiche chastitie, with deliciousnesse, and riotte canne keepe no companie. After this hee beganne to bee intangled in the nette of filthie, and lecherous loue, and to be made thral to all dissolute, and dishonest liuyng, so that euerie manne dispaired vterly of hys saluation.

There flew about him swarmes of Parasites, whole flockes of flatterers, he

Of a Symmer.

he was a prae meete for the to feede upon, beinge an orphan without the comfortment of his father, and ponge without the wisdomme of riper age, and riche to maintaine their pble bellies withall. What hope seemed nowe to be left of him? Ther that he readie to reprehende all thinges, dispraised euen this that he woulde at the begynnyng aspire to this godlie and vertuous life, and woulde presume to that he could not attaine, and that he hadde left these studies, wherby he mighte haue profited muche in the knowledge of good learnynge. At laste when these and other like thinges concerninge his life were tolde him of euerie one of them, & all we were greatly ashamed of this faute, certaine holy men whiche were expert in catching of suche wilde venison, which had w much vse & experiece learned to dispaire of nothing: Being armed with the hope of God, beganne diligently to watche him, and as at anye time thei coulde meete with him in the streetes, did goe vnto him in meke and gentle maner and salute him. But he at the first sittynge aloft on his lustie palfraye, disdaind scarcely to salute the

The restitution

again, or to answer any thing to the going at his fote, so much pride & his mind had crept into him. But these mercifull men esteeming this as no iniurie to the, looked only at that thei intended in their minde, if thei might by any meanes pull and deliuer the lambe out of the wolues teethe, whiche in deede was brought to passe by the patience & penance of these holy men. For whē thei had doen thus oftentimes, at last as a mā out of madnes coming to him selfe again, he was ashamed of their hostitfulness & continual gentleness, & began first, as soone as he did spie them a farre of comynge to him, to lighte doونه of his horse, and bowynge his head doونه to the ground, heard quietly what thei woulde saye, and in proceste of time vsed more reuerence vnto theim, and so by litle and litle throughe the grace of God, and their gentle and fruttfull speache, beynge called home a- gaine, and loosed out of al those deadlie nettes, he was wrapped in, returned by and by to the wildernesse, to the mountains and to the exercise of his former philosophie, and did so shine, that with the latter studie and discipline he wente
be-

Of a sinner.

beyonde his first life whiche than was in
admiration of all men. For he learned
and proued by experience what was the
occasion of his fall, and the inticement of
al his deceyving, no doubt, this that ac-
cordinge to the commandement of the
Gospell, he did not sel all that he hadde,
& gaue it to the poore, that he might tras-
late his treasure oute of earthe into hea-
uen, that his heart might be there, wher
his treasure was. And because he hadde
yet somethinge in the earth, bothe he and
his hearte retourned to the earthe, and
therfore as soone as he recovered, by and
by hee spende all hee hadde vpon the
poore, bothe deliueringe him selfe from
worldely cares, and also cuttynge awaie
the occasion of hys deceyving in time to
come, and so liuyng in chastitie and go-
inge nowe the narrowe pathe to heauen,
beinge more ware after his amendment,
came to al perfectiō of vertue. But this
truelly was a sponge man, & sone did fall,
and quickely rose. Another man after
much vertuous and godly labours pas-
sed ouer in wildernesse, haupng with
him but one felowe alone bothe of life
and of habitacion, liued an Angels life.

The refutation

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and quickely rose. Another man after
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sed ouer in wildernesse, haupng with
him but one felowe alone bothe of life
and of habitacion, liued an Angels life

The restitution

from his yowth euen to that old age, and
I can not tell by what deuiliſhe motion
he fel as it were a ſleepe a litle while, and
gave a litle entrie for the Deuel into his
hearte, by whose temptation he was
brought into the deſier of a womā, whi-
che neuer ſaw any woman ſence he firſte
beganne the ſolitary life of a Monke.
For the accompliſhing of whiche pur-
poſe, he beganne firſte to intreate his fe-
lowe that lived with him, to bringe him
wine and fleſhe to eate. When his fellow
ingered and refuſed ſo to do, he beganne
to threaten that he would goe to the ci-
tye, not for that he had any delectacion or
longynge to eate fleſhe, but to finde ſome
occaſion to ſaciate his lecherous deſier.
Upon this his fellowe meruallynge and
fearing leaſt if he ſhould denie theſe thinges,
he mighte be occaſion for him to fall
into more harme, gaue him that he asked,
and ſatiſfied his deſier. The other when
he ſaw the occaſion of his colourable
fraude taken awaie, openeth his deſire
playnly and impudently, and ſaith, he
would down to the citie by any meanes
that could be. His fellow objecting many
thinges againſte his purpoſe, when he
coude

Of a Synner.

woulde not holde him, at last letteth him
go, yet folowynge him a fere of, watchet
him what he did, and whither he went,
and perceyvinge he toke the hie waie to
the stetes and brothell house, and seing
him goe in thither, and fulfill his synne:
full desier vpon a comune woman, ta-
kinge stil at the doore, and considering
the strength of the law of nature in man
whereby in suche sinneful actes, by and
by cometh repentaunce of the deede
doen: When the other came forth, he em-
brased him with both his armes, & geth
kissing him without any reprovynge or
reproche at al for his offence, praeth him
that now haupng fulfilled his desier, he
woulde retourne with him to his old ho-
bitacion and the solitarie wildernesse.
The olde man seing so muche gentleness
and clemencie in him, was ashamed, and
as it were smitten with the darce of his
wordes & dedes & accusyng him selfe for
that he had doen, foloweth to y^e mountai-
nes his mercyfull and good companion
without any stoppe. And when thei came
there, he praeth him that he woulde in-
close him in a litle secreete cell, and stop-
ping by all entraunce into it, woulde by

The restitution

gave him at certaine times a good space
of sunne, onely breade and water, and if
he should come to aske for him, that he
should constantly answer that he were
dead. Which thinges obtained, he inclo-
sed him selfe, and remained there with
fastinge, prayer and teares, washinge as
vaine the filthines of his synne. Shortly
fter when the countrie ther about was
neruiously vexed with a lōg drought
or lacke of rain, which al the inhabitant-
es there sorrowfully much lamented, one
certayne man of the was admonished in
his dreame to go to the mā that was in-
closed within the cel, that he might praye
for them, & telleth him that thei shoulde
obtaine no raine to be geuen vnto theim,
but by that mans prayers. When he that
dreamed taking certaine with him hadde
gone to the mountaines, and saw but his
solow alone, he asked of him where the
ther was whome the vision commaunded
to enquire for, whē he heard saie that he
was dead, he thought he had seen a false
visiō in his dreame. After that euery mā
came to washinge of God, & euery againe by
the same vision thei were admonished to
doe as thei were tolde before. Then pre-
seng

Of a sinner.

speng more instantly vpon him that decei-
ued them before, thei besought him to
shewe them the man, affirming that by
the auctoritie of so great a vision thei
were sente to one that liueth, and not to
one that was dead. But he perceiuinge
that his promise to his felow was broke
not by his owne faulte, but by the reue-
lation of God, leadeth the to the man of
God, and brake downe the hole whiche
he hadde mured vp. The men going in fel
before his feete, and openinge to him
all their cause, beseecheth him to release
with his prayers there, the necessitie of
their hungre. Who at the beginninge ex-
cused him selfe, saing: he was farre frō
suche vertue and merites. For he did
lament his synne latelpe committed be-
inge alwaies in his sight before his eyes,
at the laste beinge tweried with their in-
staunt desires, perceiued it also to be the
will of God, tourned him selfe to prayer,
and bowing his knees fel downe making
most humble supplication to almighty
God, and by and by, a greate plentie of
raine did fal, wherby both the ground &
men wer wel refreshed. What should I
speake of him that was discipile to

The restitution

ohn þ̄ euāgelist, & after ward fel to sitt-
ing, & robbing, & cōtinued therein a great
while at last being pulled out of þ̄ denne
& theues by þ̄ apostles own handes, & re-
stozed to his former life (as thou knowest
wel enough) became better man, and more
merueilous after that, than euer he was
before. I know that thou reading often-
times this same storie, diddest merueille
greatly at the incredible mekenes of S.
John the Apostle, & among the other to-
kens of loue which the apostles shewed
to the ponge man, thou saidst thou mer-
uailled chiefly at this, that he did kisse the
yong mans hand which was defiled wth the
shedding of mans bloud before, and so
most tenderly embrasunge him in his ar-
mes, called him again to eternal life, whē
he was almoste swallowed bp of eter-
nal death. And also S. Paule did not on-
ly embrace and loue Onesimus the bond
ma that became vnprofitable, a thefe, & a
cunnagete when he was conuerted, but
intreated his maister to take him again,
and to vse him euen as he woulde vse
himselke, all this came throughte
benefite of penaunce. For thus he wrot
of him : I beseeche you for my sonne Onesimus

mus

Of a Synner.

whō I haue begotten in prison, whiche sometime
was unprofitable to the, but now profitable bothe to
the, and me, whō I haue sent to thee, but receiue
him as myne owne hart, and inwarde bowels,
whom I woulde retaine with me, that he might mi-
nister to me in steede of the, in the cheines of the Gos-
pel. But without thy counsaill I woulde doe nothing
if thy goodnesse shoulde be as it were of necessitie,
and not voluntarily. Perchaunce he therfore wente
maie for an houre, that thou mightest receiue him
again for euermore, not now as a bondman, but in
stead of a bondman, a welbeloued brother, special-
ly to me. How muche more then to thee bothe in il-
lness, and in the Lorde. If therfore thou hast mi-
serable fellowe, receiue him as me.

Also the same Apostle writeth to
Corinthiens for them that sinned a-
gainst this sorte.

Leasse by chaunce when I shal come, I moue
for many of the that haue sinned before, and haue
not dooen penance, for their vnchastnesse, vncler-
nesse, and fornication that they haue dooen. As I
saye againe. As I haue saied, and saie agayne, that yf I
come I shall not spare you agayne.

See for whome the Apostle dooeth
mourne, & whom he doeth not spare, not
those that haue sinned, but those that
haue not repented, not onely because they

The restitution

haue not dooen penance, but because
ones, or those being warned of it, they
would not obey. For where hee saith.

*I haue tolde you before, and tell you againe at
present, and therefore do now wisbe, (being absent)*
He signifieth nothing else, but that they
being admonished, had contemned hym.
I am afraid least this chaunce to vs like
wise. For although S. Paule seeme not
here present which then thretned the Co-
rinthians: Yet Christe is present whiche
spake by him. And if wee continue in
our hardnesse of heart, hee will saie to
vs, I will not spare you neyther in thys
present life, nor in the life to come.

Therefore, lette vs preuent his face
in confession, and lette vs poure forth
our hartes in hys sight. For hee saith.
*Thou hast sinned, adde no more to it, but praye for
that is past.* And againe, the righteous man
in the beginning of his speache, is an ac-
cuser of hymselfe. Lette vs not there-
fore tarie for our enemy to be our accu-
ser, but lette vs preuente hym, and by
our owne Confession lette vs make the
Judge mecke, and merciful vnto vs,
I knowe very well, that thou doest con-
fesse thy synnes, and wepe for thy selfe,
but

Of a sinner.

but I require not onely this of thee. I
would haue confession of thinges passe,
signed with amendement of thinges
to come. And I would thou shouldest
so perswade thy selfe, that dooing thys;
thou mightest be sure, and certeine to ob-
taine remission. For euery manne that
doeth any thing, except he be perswaded
before that it shal profit him that he doth
he can neuer dooe it willingly, nor as it
ought to be doen. As for example: he that
is willing to sowe corne, except he trust
and be sure that by the moistnes of raine
the grounde will bringe furthe fruite
and rype it in due tyme, he wil neuer ga-
ther in his harueste. And like as no man
direth to spende his labour in vaine.
No man bestoweth his trauaile vppon
that wherof he shal get no commoditie,
but his labour for his trauaile: Euery so
he that soweth his wordes in confession
of his sinnes, and also perchaunce besto-
weth some teares about thesame mater,
if he haue not hope to obtaine forgiveness:
he can neuer cease fro sinne, nor be loosed
from the cloudes of wicked desperation,
but lyke as the husbandmanne that dis-
paired of gatherpng in his frutes, take
G.ii.

The restitution

no diligence to chase awaie the Birdes
and Beastes from the corne, and suche o-
ther vermine as might annoy and hurte
thesame. Euen so, hee that soweth in
teares the confession of his sinnes, and
hopeth not to take any fruite of it, he
chaleth, or driueth awaie nothing from
his hearte, that hath power to destroye
his penance. For his penance is cor-
rupted if he wrappe himself in thesame
 finnes, that he confessed afore.

One bulloping (saith the Scripture)
and an other destroyng, what profite
take they but their labour onely? And
hee that is washed after touchyng of a
carreine, and toucheth thesame againe,
what didde his washing profite him?
Euen so a man that fasteth for his sinne
and goeth againe, and dooeth the same,
who shall heare his prayer. And againe,
GOD saith.

Hee that goeth from Ryghteousnesse, to synne,
the LORD shall caste hym vppon the Swearde.
And lyke as a Dogge when he retourneth to his
owne vomite, is hatefull, so is a Foole, retourning to
his shame.

Therefore this is not onely sufficient
to accuse thy selfe, and to bee seeme to
re-

Of a Synner.

Declare thy sinnes, but do it with this affection, that thou maiest haue hope thereby, to haue some Justification geuen by the throughe thy penance. For so thou maiest let in shame into thy Soule, confessing it selfe, that it faile no more into the same crimes it confessed before. For to condempne and call himselfe a Synner, is a commune thing to all Christen, and Infidelles. Many of these beaulye men that be plaiers in Comedies, and specially vchaste women call themselves sinners, and mischieuous persones, but they doe it not for this entent, that they desire to be amended, and therefore this is not to be called a confession, for it cometh not forth of a contrite hearte, and in the bitternesse of teares, nor peat with that affection, as men that hate that whiche they blame, and haue a will neuer to doe it any more, nor peat to heare of it, but the thing is only in wordes, and in wordes from the lppes outward, not proceeding from the inward sorrowe of the hearte, so that sometimes they require to be praised for that as they were menne that woulde not lie, but althoughe it were againste themselves, yet woulde they

The restitution

no diligence to chase awaie the Birdes
and Beastes from the corne, and suche o-
ther vermine as might innoie and hurte
thesame. Euen so, hee that loweth in
leaves the confession of his sinnes, and
hopeth not to take any fruite of it, he
chaleth, or driueth awaie nothing from
his hearte, that hath power to destroe
his penance. For his penance is cor-
rupted if he wrappe himself in thesame
sinnes, that he confessed afore.

One building (saith the Scripture)
and an other destroyng, what profite
take they but their labour onely? And
hee that is washed after touchyng of a
carrene, and toucheth thesame againe,
what didde his washing profite him?
Euen so a man that fasteth for his sinne
and goeth againe, and dooeth the same,
who shall heare his prayer. And againe.
God saith.

Hee that goeth from Ryghteousnesse, to synne,
the **LORDE** shall caste hym vppon the Swearde.
And lyke as a Dogge when he retorneth to his
owne vomite, is hatefull so is a Foole, retournyng to
his synne.

Therefore this is not onely sufficient
to accuse thy selfe, and to bee seene to
be

Of a Symmer.

Declare thy sinnes, but do it with this affection, that thou maiest haue hope thereby, to haue some Justification geuen by the throughe thy penance. For so thou maiest let in shame into thy Soule, confessing it selfe, that it fale no more into thesame crimes it confessed before. For to condempne and call himselfe a Sinner, is a commune thing to all Christen, and Infidelles. Many of these beastlye men that be plaiers in Comedies, and speciallye vchaste women call theinselues sinners, and mischieuous persones, but they doe it not for this entent, that they desire to be amended, and therefore this is not to be called a confession, for it cometh not forth of a contrite hearte, and in the bitternesse of teares, nor yeat with that affection, as men that hate that whiche they blame, and haue a will neuer to doe it any more, nor yeat to heare of it, but the thing is only in wordes, and in wordes from the lppes outwarde, not proceeding from the inwarde sorow of the hearte, so that sometimes they require to be praised for that as they were menne that woulde not lie, but althoughe it were againste theinselues, yet woulde

The restitution

thei false trueth : as whoe sale the crime
semed not to menne so greuous , that is
spoken of him that didde it, as when it
is reponed of an other . But thys dooe
they that for moche Desperatton , lacke
also the feeling of sorow, and then feare
not the reproche of menne, but with im-
pudente boldenesse , blase abroad thei
owne faulces, as thei wer other mennes.
But I woulde hane thee dooe none of
all these , neither with Desperatton to
come to confession, but with good hope,
and presumption of Pardoun, the Roote
of Desperatton , beyng cleane grubbled
out, for slouthfulnesse is the roote of des-
peratton, and not onely the Roote , but
the mother also, and the Nourice . For
as Clothes engendre Mothes, and nour-
rysheth theim, so dooeth slouth not on-
ly engendre Desperatton , but also fea-
deth, and cherissheth it: Therefore, bothe
these are engendred of theimselfes, & in-
crease: And if a man cut downe the one,
the other withoute doubt is destroyed
likewise, with the same labour.

Went a sondre I praie thee, this cou-
ple of wheles whiche is euell coupled for
thy profite , and breake the Axtree of
it

Of a Synner.

it. I call the Areltree the Iudgemente of the mynde, vppon whiche as vppon a beame, the balaunce of mannes life doth hange. For where the Iudgemente of a mannes mynde, is not well ordered, and prouided for, ther the Areltree of his life, is caried headlonges.

But nowe harken what I shall saie. Oftentimes it chanceth that by penaunce one doeth amende many and great faul-tes, and peat in the midst of these good deedes whiche he hath corrected by pen- nauce he comitteth some synnes withal. And this is it that specially bringeth de- speration to his mind, because he semeth to himselfe to destroye that he had buil- ded, and to haue wasted all those labours in vaine, and this is the thoughte that laeth the heauie burden of desperation vppon the Soule.

But on the other side, you muste thincke this, whereby that noughtie thoughte and enemye to oure life maie be d;ruen awaie. For if the good deedes that we haue doen, & that amendment which we haue gotten by penaunce were not, & like a contrary weight, if it did not with- stande the other weight that was laid vpon
G. liij. our

The restitution

our backs by spine: Surely ther were
nothings that could let vs to goe to the
depe bottom of all euils. But this like a
stronge coate of plate, suffereth not that
heauie and sharpe darte to perse the bo-
die, but for the most part doth breake the
violence of the deadly dart. For it is cer-
taine true, that he whiche carieth with
him thither many good workes, and ma-
ny euil, in those paines shal haue some
refreschynge. And he that carieth with
him neuer one good worke, but a greate
plentie of euil, what he shal receiue I neede
not declare. For truely without doubt
there shall be a recompensation of good
workes and of euil, and bothe partes put
as it were in a paire of balaunce, looke
whiche parte waiceth downe, that parte
shal challenge the worker to it self. If the
multitude of euil workes doe ouercome,
it wil drawe the worker of them to the
pitte of hel. If the good workes be grea-
ter, thei wil with muche strength stande
against the euil, & from the mouth of hel
shall reduce the worker of the to the re-
gis of the liuing. These thinges are pro-
ued true not so much by my wit & vnder-
standing, as by þe words of holy scripture.

For

Of a sinner.

For thus the scripture saith: He shall render to euery one accordyng to his workes. For no onely in the tormentes of hel, but also in the kingdom of heauen, ther shalbe much difference. There be (saith he) many mansions with my father. And againe the glorie of the sunne, and the glorie of the moone be diuerse, and to declare (whiche is truely moze to be maruelled at) that euen in the lesse there shalbe regarde of mennes merites, and the measure of them shalbe recompensed, he saith: One starre differeth from another starre in clearenes, that by this he myght declare how there shalbe a difference betwene euery one of them that shalbe in the kingdom. Therefore knowinge al this, lette vs not withdraue our selues from good workes nor yet throughte pretence of desperation geue our selues to slouthfulnesse, for although we can not attaine to the brightnes of the sunne or mooue, yet the inferior clearenes of a starre maie not be contemned of vs. Wnelepe this let vs labour, for to get some light by the merites of vertue and to fulfil the beautie of heauen be it neuer so litle, if we can not be golde or precious stone, at lest let vs occupie the place of siluer, only let vs not
be

The restitution

re turned into that matter, that is light:
ipe consumed with fier, that we be not
found wood, or hee, or stubble. Let vs be in
the part of good men though we be laste,
least amonge the euell men we be founde
first. For like as worldy riches are than
most increased, when no gaine be it neuer
so little is contempned: Euen so in spiri-
tuall riches, the least good worke is not
to be despised, or elles when our Judge
hathe promised he will not denie the re-
warde for getting a cuppe of cold water.
What an vnreasonable thig shal it be for
vs to saie, except oure dooinges be great
and extellent, the least wil profit nothing.
Nate rather this is true that I saie, if a
man contempne not the smale, he shal by
little and little come to the great. But he
that dispiseth the least, falleth by little &
little, and as a certaine man saied. If thou
labour to put little to little, and doe it of-
ten, at last thou shalt make a great heape
And for that cause I suppose our Lorde
and Saviour for little thinges appointed
great rewardes. For what is so light and
easie, as to visit the sicke man? And yet
for this little worke, he hathe promysed a
glorious reward. Again, what is so easie,
what

Of a Synner.

What is so thankfull as to geue the hlyght
meate, the chryſtie drinke, the naked appa-
rel, and to ſeke for him that is in priſon:
and theſe thinges beinge ſo litle & ſmale,
he eſteemeth them ſo great and weighty,
as God accepteth them as done to him
ſelf, not to man, & for them hath promiſed
the kingdome of heauen. Wherefore, my
dere frende auenture, ſet vpon thy iour-
ney of euerlaſtyng life, and take againe
the ſweate poke of our Sauour Chriſt,
and his light burden, recover in thy ſelf
the vertue of minde, and make an ende
like thy beginninges, ſuffer not ſo gret a
treasure of ſpiritual conflicts, and got-
ten with ſo much labour, betterly to pe-
riſhe, it wil periſhe if thou continue in
ſynne, prouokynge God more with thy
noughtie dedes. If before al thy trea-
ſure be loſt, and before the ground of thy
ſoule be ouerflown with noiſom floud-
es, thou ſhutte vp the floude gates of
theſe breakes, and ſtoppe the courſe and
entraunce of theſe ſlowynge vices: thou
maſteſt repaire againe thine olde tillage,
and by manerpyng and plowynge the good
grounde of thyn heart bring forth ſuch
good fruit as thou waſt wot to do. Arriſe
ther-

The restitution

therefore, arise as the Prophet saith: and
shake of the dust of thy feete. Arise vp frō
the ground, and by and by beleue me,
thine aduersarie will be afraide, he hath
so ouerthrowen thee, as though thou
shouldest neuer arise againe. But if he
see thee arise frō the ground, and stretch
forth thyne arme to fighte againe, thy
boldnes shal make him afraied, the more
fearce thou art, the more feareful will he
be, and the greater enterpryse thou takest
on hande, the weaker and febler shal he
be made. And thinke this, that if thou
boldly set vpon him, God will be present,
and bothe diminish the conscience of thy
spine, and also vndermine his might and
strength. If thou geuest credence to my
wordes, me thinke I see euen now the
eye of God tourned to thee warde, and
lifting thee vp with his godly helpe, and
thine aduersarie with shame and confu-
sion slipping awaie. Nowe conceiue I in
my minde how with al' gratulacion and
fauour, the whole quere and companie of
vertues calleth thee to theim, be thou on-
ly nothing afraied, feare nothing, but go
on boldly, kepe on thy waie merelie and
gladly, I shal neuer faile thee to my po-
wer

Of a sinner.

Wet, but alwaies encourage thee with
my woorde, and exhorte thee bothe present
with my voice, and absent with my let-
ters, althoughe I am certaine and sure
that if thou but reade over this with a
good will, thou shalte neede to re-
quite none other medicine for
thy disease.

Imprimted at London by Robert

*Catye, within the precinct of the late dissol-
ued house of the grate Freers, nowe
converted to an hospitall, called
Christes hospitall.*

Cum priuilegio.